

The REFORMED REVIEW



The Reformed Church in America

A Quarterly Journal of the
WESTERN THEOLOGICAL SEMINARY
Holland, Michigan

Volume 14

May 1961

Number 4

The Reformed Review

Volume 14

Holland, Michigan, May, 1961

Number 4

A Quarterly Journal of the Western Theological Seminary

TOGETHERNESS, BIBLICAL AND OTHERWISE	Elton M. Eenigenburg	1
CALVINISM AND THE COMMUNICATION OF THE GOSPEL	G. Aiken Taylor	15
A DUTCH CLERGYMAN'S LIBRARY OF THE EARLY NINETEENTH CENTURY	Gerald F. De Jong	21
CAMPUS HIGHLIGHTS		42

BOOK REVIEWS

St. John's Gospel, an Exposition, by Walter Luthi	Raymond R. Van Henkelom	44
Archeology and the New Testament, by J. A. Thompson	William L. Carlough	44
Acts of the Apostles, by Albert C. Winn	John H. Piet	45
Multipurpose Tools for Bible Study, by Frederick W. Danker	Bastian Kruitshof	45
The Prophets of Israel, by Curt Kuhl	Sylvio J. Scorza	46
The New Testament Documents: Are They Reliable? by F. F. Bruce	John W. Beardslee III	46
The Life and Teaching of Jesus, by Edward W. Bauman	Lambert J. Ponstein	48
The Essential Nature of New Testament Preaching, by Robert H. Mounce	James W. Meeuwssen	48
Calvin on Scripture and Divine Sovereignty, by John Murray	Elton J. Bruins	49
Japanese Contributions to Christian Theology, by Carl Michalson	Gerrit T. Vander Lugt	50
The Westminster Confession for Today, by George S. Hendry	Donald J. Bruggink	52
The Voice of Authority, by George W. Marston	J. Robert Steegstra	52
Baker's Dictionary of Theology, edited by Everett F. Harrison	William L. Carlough	53
A Theology of Church and Ministry, by Franklin M. Segler	Donald P. Buteyn	54
What Baptism Means, by John Meister	Daniel H. Fylsira	54
Language and Religious Language, by Jules Laurence Moreau	Lambert J. Ponstein	56
I Believe In The Living God, by Emil Brunner	Lambert J. Ponstein	56
Abraham Kuyper, by Frank Vanden Berg	Glen O. Peterman	57
Leaves from a Spiritual Notebook, by Thomas A. Kepler	M. Verne Oggel	58
The Minister in Christian Education, by Peter Person	Jerome De Jong	59
Return Unto Me, by Robert F. De Haan	Henry A. Mouw	59
And Jesus Said, by Hoover Rupert	Henry A. Mouw	60
The Hymn and Congregational Singing, by James R. Sydnor	William G. Holby	60
God Our Contemporary, by J. B. Phillips	Harry Buis	61
The Growing Minister, by Andrew W. Blackwood	John R. Staat	61
Stumbling Block, by Douglas Jackson	John R. Staat	62
Biblical Authority for Modern Preaching, by Charles W. Smith	Russell W. Vande Bunte	63
Efficient Church Business Management, by John C. Brammer	Harland Steele	63
Tomorrow's Church, Tomorrow's World, by Ernest Trice Thompson	John M. Hains	64
When Hearts Grow Faint, by J. K. van Baalen	J. Robert Steegstra	64
This World and the Beyond, by Rudolf Bultmann	Isaac Rottenberg	65
Agents of Reconciliation, by Arnold B. Come	Russell W. Vande Bunte	66
The Christian as Communicator, by Harry A. De Witte	Lambert J. Ponstein	67
The Cross Before Calvary, by Clovis G. Chappell	J. Robert Steegstra	67
The Paschal Liturgy and the Apocalypse, by Massey H. Shepherd	John W. Beardslee III	68

TOGETHERNESS, BIBLICAL AND OTHERWISE

ELTON M. EENIGENBURG

Speaking autobiographically, I have been a rather fervent apostle of "togetherness." So much so that I found it quite intolerable that in our home there should be only one fish in our goldfish bowl. The attempt to remedy this deplorable situation required a period of several trying weeks. Each additional fish purchased and delivered to the bowl survived but for a short period, as if to deal the coup de grâce to the notion that togetherness was anything more than an ill-concealed conspiracy among human beings to dignify the ridiculous human fact that most of them were simply unable to "go it alone."

The more completely integrated denizens of the world of nature seemed quite willing to demonstrate their superiority at this point by slipping away, one by one, into non-existence, always leaving one of their number to leer and sneer at the supposed "masters of the universe" just outside the bowl. This construction of "*l'affaire* fishbowl" was brought to an abrupt end, however, when a rearrangement of the greens in the bowl, as well as a reduction of their number, gave the fish a good deal more surface oxygen. A minor threat to togetherness was posed when the two fish snapped at one another's dorsal appendages for a brief period. But when this crisis had passed, they settled down to a loving and thoughtful domesticity, or to fraternity life, or to sorority life, as the case may be. "Togetherness" had proved itself a viable doctrine for the animal kingdom.

A much more scientifically controlled experimentation in this area was conducted by psychologists at the University of Maine.¹ These scientists were bothered by the hoary question, "Why does a chicken cross the road?" The attempt at humor this query has regularly raised, in the reply, to wit, that she wanted to get to the other side, must now give way, it appears, to the far more profound and unfunny conclusion that the chicken is probably seeking the company of other chickens. This astonishing result was achieved, not by interrogating individual chickens, but by testing select types of chickens, some of which had been raised in groups, others in isolation. The former displayed "intense togetherness," while those raised in isolation seemed to prefer their lonely lot. Since

¹*Time*, December 5, 1960, p. 76.

most chickens are raised in groups, it stands to reason that they cross roads to satisfy the demands of that "groupy" feeling.

Togetherness as a Contemporary Problem

Moving now from a lesser order of creation to the order of created men, we find at once that togetherness, with its contextual framework, presents a far more complicated and confused situation than that which can be experienced by fishes, chickens, or any of their kind. As far as we can tell, the experience of the latter, though seemingly an anguished one at times, can hardly be more than that of a set of conditioned reflexes putting on the "pose" of reflective, self-conscious decision. Even a chicken can *appear* to be deep in thought, or to be harrassed by uncomfortable memories, or to be "making up her mind" as between the alternatives of loneliness and the society of her fellow chickens.

It is not so with men. The question man raises about togetherness is at the same time a multitude of questions about many things. Man is a thinking being, and though he may seem oftentimes to be functioning on the level of the conditioned reflex, he actually cannot escape the human necessity of self-conscious reflection, a process in which the sea of memory casts up its assorted driftwood upon the shore of the present, and in which materials from this source, and from where else they may be found, are pieced together in the construction of a conclusion, an idea, the settling upon an option, the forming of a point of view.

To become seriously concerned about togetherness is to take one's own nature seriously. It is to try to decide whether one is a neatly-cut atom of individuality which, humanly speaking, can "go it alone" in the sense that all other persons are also neatly-cut individualities who, for the most part, can make their own way. Naturally there are the expedient structures of interdependence by which we all manage to get fed and clothed, housed, warmed, and instructed in the wisdom of man. But these are only the artifacts of man's connivance. They do not belong to the bone and tissue of existence.

Or it is to decide that this is not so at all, that man is not *that* kind of individuality, though he be one of some other sort. Perhaps it is that human conglomerate we call society which furnishes the matrix within which each individuality finds its setting and place. Then society would be the primary reality; man would occupy but a poor and dependent second place.

Both of these conclusions have had their many disciples. The determined "individualists" of every time, "rugged" and otherwise, have insisted upon the unique potentialities of each man. From the humanistic individualism of the Renaissance to the theological individualism of

Kierkegaard to the sheer bravado individualism of many an American frontiersman, with many stops between each of these stations, there has been firm insistence that the individual personality is the primary reality. So much so that one might almost gather from their declamations that that corporate thing called society was hardly more than a convenient arrangement whereby man the actor was given a stage upon which to put on his act.

But there have been the Hegels and their ilk too, happy to give man, individual man, a place and a part in a process, and calling upon man to be quite happy with the arrangement, for it is the whole that gives the part, though it be but a functional one, its reality, its meaning, its significance. The fascist philosophy of our own time has made this the main article of her creed, but the philosophies of the noble Greeks, Plato and Aristotle, have also nicely lent themselves, particularly in the Roman Catholic Church, to the same twist of thinking.

Perhaps one of the most tragic features of modern life is to be found in the fact that the average man feels that he is called upon to cast his vote for one or the other of these options. I say "feels," because in most cases both the motivations and the action flowing from them are not the result of self-conscious reflective judgment. They are simply aspects of the flow, the stream, of life, often set within a scheme of rationalization in which the individual is doing almost the opposite of what he *thinks* he is doing. In the interests of a stern creed of individualism he may actually become sponsor for a stultifying conformity in which the group mind has merely found a more or less articulate voice. "He's a man who thinks for himself," as displayed on the TV screen, may be the best evidence we have that one segment of the total group has achieved a power of dramatic expression which can only stir the envy of other segments. The charitable compliment paid to the other man, viz., "I won't tell him what to do because no doubt he's a thinking man too," is simply a not-too-subtle device by which self-deceived men are made to feel for a brief hysterical moment that they are the sole captains of their own souls. Actually the device is designed to move them from one segment of a tyrannizing habit, a habit always at dead center, to another. That they are not captains of their souls at all can be tested by addressing to them the following advice: "You do not have to smoke any kind of cigarette, including this one."

It seems to be a very difficult task today to discover instances of genuine individuality. In most cases when a person appears, either to himself or to others, to be acting in a very individualistic manner, he is merely reflecting a severely conditioned, deeply patterned behavior. What gives that behavior the marks of an apparent individuality is the fact that

it is being exercised in an environment where it does not quite fit. For example, when a convinced Fundamentalist takes up his living among Protestant traditionalists of the Reformed type, his general excitability and his aversion to more formal procedures makes him seem to be a "real individualist," as we sometimes call him. Actually, that Fundamentalist's behavior pattern is as definitely typed as that of his traditionalist brother. The verbal expressions, the pronounced gestures, the almost perceptible unctiousness, the appearance of irrational intensity, all of these are manifestations of the special character of a contrasting group. No wonder we say, "I can always spot a -----," and then fill in the blank as the case may be.

In his exciting book, *The Organization Man*,² William H. Whyte, Jr. has a revealing chapter entitled, "Love That System." The chapter is taken up with a discussion of Herman Wouk's *The Caine Mutiny* and the peculiar reception given to the moral problem raised by the novel by critics and other people. Lieutenant Maryk, the executive officer of the mine sweeper *Caine*, had relieved Queeg, the psychopathic commander of the ship, of command in the midst of a typhoon. If Queeg had remained in command, the ship would have foundered with probably all hands lost. Nevertheless, Maryk must face a court-martial for his act. When the court has been convinced by Barney Greenwald, the defense lawyer, that Queeg is a neurotic coward, Maryk is acquitted. But at a party later, Greenwald executes a turnabout and accuses Maryk and his junior officers of a great wrong. Queeg should have been followed to the bitter end by all aboard. Queeg, after all, was a regular officer, and it is his kind that keeps the system intact for present and future. One of the junior officers voices Wouk's blessing upon this conclusion. Follow the skipper, even though he be "an incompetent ass of a skipper." The system must be sustained at all costs.

Author Whyte is driven to something very near despair, not only by Wouk's amoral legerdemain, but more particularly by the almost unanimous agreement of critic and public with Wouk's point of view. Of Wouk Whyte says, "Here, certainly, is an astounding denial of individual responsibility. The system is presented as having such a mystique that apparent evil becomes a kind of good" (p. 245). The book simply "rationalized the impulse to belong and to accept what is as what should be. If we can be shown there is virtue in following a Queeg, how much more reason to welcome the less onerous sanctions of ordinary authority! The 'smart' people who question things, who upset people — they are the wrong ones" (p. 246). Whyte tested the reactions to the moral of the

²From *The Organization Man*, Copyright (C) 1956 by William H. Whyte. By permission of Simon and Schuster, Inc.

play on the part of a group of preparatory students. With only one exception, the students favored the "system," as over against individual initiative. The typical answer said, "We have to abide by the rules of our particular society to gain any end whatsoever," or "I believe that one should obey orders no matter what the circumstances," or "... unless the reason is more than subjective, the one who breaks society's laws will be punished by fine, jail, or even death" (p. 247).

The success words of our time are "togetherness," "belongingness," "groupism," "we-ness," the "organization man." Every level of our society, and the institutions on every level, are pervaded by the spirit and demand expressed by these words. In the typical American suburb the thing to do is to *belong* to a number of local groups, the total effect of which is to absorb every bit of time and energy the hapless participant can spare from his income-producing activities. At work, too, he becomes part of a system, a machinelike procedure in which expressions of individuality are often crushed as they say, "for the better interests of the group." Corporations have been known to fire promising young geniuses because they did not fit the pattern of "group thinking." A mechanical device has even been invented, known as the "Harwald Group-Thinkometer,"³ into which ideas are fed by a number of persons. The meter on the machine shows only the accumulated group reaction; individualistic expressions are thereby wondrously rendered innocuous.

The threat to one's personal identity has become so real today, the sound of alarm is beginning to be heard in the land. Many have set themselves on guard against the ever-present "identity-molding agencies." They are found in every sphere of public activity. The advertising industry alone takes its daily heavy toll of personal identities and integrities. As one writer has noted, "To take the most blatant example, advertising appeals regularly to anxieties about bodily characteristics and their social acceptability. The formula, boy meets girl, boy smells girl, girl smells bad, boy rejects girl, girl uses sponsor's product, boy smells girl, girl smells good, boy loves girl, is clearly an important archetype in the modern collective unconscious. A simple word like 'halitosis' transforms an inevitable bodily characteristic into a deadly social disease and earns a fortune in the process."⁴ In the Middle Ages people believed their environment to be peopled by goblins, elves, and other mysterious creatures. Our faith and our sophistication has delivered us from all that. But our environment is peopled by "hidden persuaders" of many kinds, and so far neither faith nor sophistication has been able to deliver our personal

³Whyte, *op. cit.*, p. 56.

⁴M. R. Stein and A. J. Vidich, "Identity and History: An Overview," in *Identity and Anxiety*, edited by Stein, Vidich, and White (Glencoe, Ill.: The Free Press, 1960), p. 20.

identity and integrity from their destructive tyranny.

A fascinating, and much-debated, discussion of the problem of individualism in American society was presented by Professor David Riesman in his book, *The Lonely Crowd: A Study of the Changing American Character*.⁵ Riesman found three general types of persons on the American scene, the tradition-directed, the inner-directed, and the other-directed. Tradition-direction is possible in a society which is relatively stable and fixed, where each generation simply hands on to the next its mode of life. But since traditions tend to lose their force under the onslaught of new and dynamic cultural movements, very few tradition-directed groups have managed to survive to the present hour.

The inner-directed individual had to take the place of the tradition-directed one. Says Riesman, "... the source of direction for the individual is 'inner' in the sense that it is implanted early in life by the elders and directed toward generalized but nonetheless inescapably destined goals" (p. 15). Tradition is still operative for such a person, but only by furnishing help in the selection of goals and general principles of action. A new thing comes into being to guide the inner-directed person to his goal. It is a "psychological gyroscope" (p. 16). The inner-directed man was a sociological necessity in the days when society faced huge production demands in the form of rising consumer needs inherent in a rapidly increasing population. The inner-directed person was in his element when the forms of society were excitingly fluid. Riesman estimates that at about the year 1920 the main excitement had pretty well ended, and a new era of consolidation and utilization of gains secured was ushered in. Riesman feels, however, that most Americans are still inner-directed. He puts the working class and sizeable elements of the middle class in this area.

The other-directed person gets the signals which motivate him from far and near. The sources are many and the changes rapid. The tradition-directed person had also received his signals from others, but as Riesman says, they came in a "cultural monotone" (p. 26). The other-directed's internal control equipment is not like the gyroscope of the inner-directed; it is like a radar. Large elements of the middle class, like bureaucrats, salaried business employees, etc., are largely other-directed. They are spreading in numbers and influence. Riesman illustrates the transition from inner-directed to other-directed with the use of an old nursery rhyme:⁶

⁵David Riesman, *The Lonely Crowd: A Study of the Changing American Character* (New Haven: Yale University Press, 1950). Quotations by permission of the Yale University Press.

⁶*Ibid.*, p. 102.

This little pig went to market;
This little pig stayed at home.
This little pig had roast beef;
This little pig had none.
This little pig went wee-wee-wee
All the way home.

Comments Riesman: "The rhyme may be taken as a paradigm of individuation and unsocialized behavior among children of an earlier era. Today, however, all little pigs go to market; none stay home; all have roast beef, if any do; and all say 'we-we.' "

Professor Riesman seems convinced that the hope for the future, in the midst of a society more and more other-directed, is to be found in the development of autonomous men, "people capable of transcending their culture at any time or in any respect" (p. 290). Out of their individuality they can make their choices. Personal autonomy is achieved best in the areas of life called "play," roughly that which is not involved in making a living. Such autonomy involves the risk of decision-making, the daring to "go it alone" at times, the willingness to get caught making a mistake. In such autonomy real freedom is found, and leadership is provided for the more timid.

Professor Riesman's work abounds with many brilliant insights, and on the other hand, there seem to be not a few simplifications of very intricate matters. The single point of criticism we wish to lay against him here is that in the interests of an historical succession of tradition-directeds, inner-directeds, and other-directeds, he finds far more gyroscopically-fitted inner-directeds than the evidence supports. Placing the laboring class in this area, for example, seems unwarrantable. Most of the descriptions given throughout the book of other-directed persons fit laboring class persons quite as well as they do the segments of the middle class to whom they are applied.

Riesman's evidence provides better support for the conclusion that American people have elements of tradition-, inner-, and other-directedness, in varying degrees, and that most Americans have a good deal more of the other-directed component in them than they have of the other two. Some other-directed persons are able to transcend their situation, bringing to expression the inner-directed component by way of setting in motion ideas and activity that represent departures from the prevailing modes.

The real problem today is not so much that of the relative degree of inner-directedness a prevailingly other-directed person is able to summon forth. The problem is, rather, by *what* is he other-directed? Other-directedness is an inescapable psychological and sociological datum; it is

also a solid religious or theological fact. The daring required to transcend one's culture "at any time or in any respect" may yield a kind of personal autonomy; it will also yield, in many persons following this avenue, a useless individualism for its own sake. More importantly, it cannot cancel out the central, controlling factor of other-directedness. At most, the element of inner-directedness can produce only a mutation in the species "other-directed being."

We have implied above that everybody is other-directed and that the real problem is to discover that by which a person is other-directed. This seems to be a flat denial of the reality of what has come to be a familiar phrase, namely, "modern individualism." Our contention is that what passes for modern individualism is not a true individualism at all, but is, rather, a very bad caricature and distortion of the real thing. We are not suggesting at all that true individualism must divorce itself from other-directedness, for the very opposite is the case. We are suggesting that the nature of the other-directing component in man's experience may yield an individualism which is as false as its source. Since we are living in the day of "mass man," for example, and the rules, and the laws, and the idealisms and the ideology, of the corporate thing called "mass man" prescribe the forms and the manners which the individual may properly assume in that kind of society, one may well wonder how the "chip," in this case, can have an excellence the "block" does not possess. In other words, if the corporate forms of togetherness are themselves suspect, there is little likelihood that the individual components inspired by their ethos will be any more acceptable.

In his book, *The Biblical Doctrine of Man in Society*,⁷ Dr. G. Ernest Wright remarks upon the deplorable situation obtaining in our Western world just because that world with single-minded intensity "has concentrated upon man the individual, upon his value, his worth, his rights, and his freedom, with the result that the sense of the meaning and purpose of community has been evaporating" (p. 20). A vacuum has resulted "which has been and is being filled by extreme and radical means" (*loc. cit.*). He notes how even the churches have become pervaded by the same preoccupation with the individual. Theology is dominated by anthropology. Individualistic pietism, with its demand for the individual's finding of peace, rest, and joy in the midst of life's storms and billows, has heavily influenced the worship of the Church. The modern Christian uses his Bible as a source book for inspirational, devotional, and moral enlightenment for personal living, and nothing more (p. 21).

This kind of individualism, whether in the Church or outside of it,

⁷G. Ernest Wright, *The Biblical Doctrine of Man in Society* (London: SCM Press, Ltd., 1954).

is not *real* individualism on the very surface of it because its correlative factor is not *real* community. Its concept of togetherness is not biblical, speaking only of an association of individuals who share a similar experience. The other-directing factors here are the forms of community and group, the patterns of togetherness, found on all levels of human society. The social scientists and philosophers, Riesman, Whyte, *et al*, have not been able to spell out a concept of community any more profound than this. The religious groups which have imitated secular forms of sociological structure have become, as a result, deeply secular in character, producing neither a biblical community nor a biblical individualism. It is in the sense of the latter that we say that modern individualism is not *real* individualism. We are question-begging, of course. A bad pie is nevertheless a pie. We are using "real" in the sense of the good and the true, that is, in the plainly biblical sense. Professor Casserly, in *The Bent World*, refers to the "bad" kind of individualism as the "analytic fallacy."⁸ "A society, whether it be a nation, the citizens of a city, a functional group, a church, or a family, is simply, from this point of view, a certain number of separated and separable human units living in relationships to each other which are, so to speak, external and accidental to the true being of each of them" (p. 208).

Our modern society is strongly collectivized, whether one thinks of it in terms of its economic, political, religious, or other cultural units. It finds itself unable, just because of the sociological phenomena associated with industrial and urban concentration, to function in any other way than in "the mass." Both man's personality and the collective "personality" of society are distorted in the process. Says Roger Mehl, "The mass, by its very nature, destroys them both; it is essentially anonymous and featureless, stifling all interpersonal relationships by standardizing them. It exercises over the individual consciousness an extremely strong pressure without encouraging a fusion in a 'we' capable of self-determination towards recognized ends . . . it produces a kind of collective effervescence, followed by relapse. Individuals, for a moment forced together into a corporate whole, are left to themselves; the mass does not put an end to the solitude of the individual, who does not find in it any opportunity of transcending but only an occasion of forgetting himself."⁹ We shall turn now to the biblical idea of togetherness, to see whether there may not be found here an idea of community which is of such excellence that it serves at the same time to give genuine significance to the individual personality.

⁸J. V. Langmead Casserly, *The Bent World* (New York: Oxford University Press, 1955), p. 208.

⁹Roger Mehl, "The Biblical Understanding of Community and Person," *Canadian Journal of Theology*, Vol. V (1959), No. 4, p. 221.

The Biblical Idea of Togetherness

The Bible nowhere argues, but everywhere presupposes, that God has related himself in the first and primary instance to a community, and not to individual persons. Many a scholar has held that prior to the story of the covenant made with Abraham, God dealt on a solely individual basis, now with this man, now with that one. It must be remembered, however, that Paul, particularly in Romans Five, posits the original unity of mankind in the first parents as the determinative principle for concluding all men in sin. "Therefore as sin came into the world through one man and death through sin . . ." (Rom. 5:12). Adam and Eve do not constitute much of a community, but it was the total human community at that time. As Brunner has remarked, ". . . God *wills* community."¹⁰

It is of some significance that a wide range of terms is used in the Bible to express the corporate or community idea. Single terms like "covenant," "kingdom," "congregation," "church," "saints," "disciples," "brethren," and others like "body of Christ," "vine and branches," "people of God," "temple of Holy Spirit," "the shepherd and his flock," among others, immediately focus the attention upon the group idea, the corporate reality, or the spiritual organism. Abraham was, of course, a solitary individual, but the covenant was not formed with Abraham exclusively. Each time it is emphasized that the covenant is made with Abraham *and his seed*.¹¹ In the New Testament Paul explains that that seed was *Christ*.¹² Thus Christ becomes a kind of "concrete universal." To be in Christ is to be in the people of God. The formula "in Christ" describes something more than a relationship of personal fellowship between the Christian and Christ. It embraces also the idea of a relationship of Christians one with another in a personal fellowship, and all together in Christ. The formula is clearly social in its implications.¹³ So also in the phrase, "members of Christ" (I Cor. 6:15), some suggestion of the identity of the community of believers with Christ is made.¹⁴

Limitations of space will not allow a discussion of the various biblical terms of a collective nature. Brief mention, however, should be made of Paul's usage of the phrase "Body of Christ" as a designation of the Church. Much argument has taken place as to whether this phrase is to be understood metaphorically or ontologically, into which we cannot now go. Certainly the unbreakable union or oneness of Christ with his people is emphasized. Christ is the head of the body for the sake of the Church.

¹⁰Emil Brunner, *The Divine Imperative* (Philadelphia: The Westminster Press, 1947), p. 54.

¹¹E.g., Genesis 12:7; 13:15, 16; 15:18; 17:7.

¹²Galatians 3:16.

¹³See the discussion by Ernest Best, *One Body in Christ* (London: SPCK, 1955), Chapter I.

¹⁴*Ibid.*, Chapter V.

Neither is the Church the body apart from the head, Christ, but is the body of Christ.¹⁵ The accent is surely not upon the outward visibility of the Church, "but on the inwardness of the life which flows between Christ and His believers — and flows from one believer to another."¹⁶ Paul in I Corinthians 12 speaks in considerable detail of the interdependence of the members of the body of Christ with one another. In so doing he leaves no room for the suggestion that one might be a Christian in sole relation to Christ, apart from the web of interdependence.

It must be made clear, however, that the accent of the Bible is not upon organism as such, as though this fact would of itself secure the desired interdependence of the members of the body. There is no special virtue to be found in such a logically conceived interdependence. As Professor Dillistone and others have emphasized, the organism as such is simply the instrumentality by which the will of God is done. "... it is a unity of life expressing itself in devotion to the service of God."¹⁷ In the service of the will of God, both Israel and the Church regarded themselves as "corporate personalities," or "spiritual unities." G. Ernest Wright remarks concerning this conception of community in the Old Testament,

Community is a psychic harmony of individual souls, held together by mutual vows in covenant with its Lord and sharing the common blessing which he confers. The harmony of will is not a simple agreement of a horizontal type, but a conforming of all wills to that of the Lord in a mutuality of commitment which results in a oneness of heart and life, in a psychic unity. Hence idolatry is the chief of sins, not merely because it is a formal disloyalty but because the covenant unity is broken in the denial of him whose will and blessing creates and sustains the community.¹⁸

Certainly this description of Old Testament community has rather exact parallels in the New Testament conception of the nature of the Church.

The Church in the modern period has harbored many an "individualist" who, with a skilful use of proof texts, has convinced many that the Bible itself has furnished him with the charter of his individualism. He has delighted in making reference to those "individualistic passages" in Jeremiah and Ezekiel, and above all, to the teaching of Jesus. What is lacking in this approach is a comprehensive grasp of the historical situation in which the old, elect, covenant community of Israel had so transformed her life in the direction of disobedience to God, that she was no longer able to serve as his "chosen instrument." God must call into being

¹⁵Anders Nygren, "Corpus Christi," in *This Is The Church*, edited by Nygren and others (Philadelphia: Muhlenberg Press, 1952), p. 10.

¹⁶Best, *op. cit.*, p. 123.

¹⁷F. W. Dillistone, *The Structure of the Divine Society* (Philadelphia: The Westminster Press, 1951), p. 30. Cf. Daniel Jenkins, *The Strangeness of the Church* (New York: Doubleday and Co., 1955), pp. 32-34.

¹⁸Wright, *op. cit.*, p. 48.

a new Israel, a new covenant community to take the place of the old, and to do with respect to the will of God what the old Israel had failed so abysmally to do. In the interval between the passing of the old and the birth of the new, individual Israelites are called to make their personal decision against what old Israel had become, and with hopeful expectation look to God for the new society he would bring into being. This is the "individualism" of Jeremiah, Ezekiel, and of the period in which they and their successors proclaimed the word of God. So also with the "individualism" of the teachings of Jesus. It does call for the decision of the individual, *in order that he may enter the new community, the new Israel.* In one sense the Sermon on the Mount seems to be a listing of moral procedures for the spiritual guidance of individuals. From a truer perspective it is much more than that: it furnishes us with the moral and spiritual direction our individual lives must take in the Kingdom of Christ.

We have been concerned here to set out in bare outline the idea of community, or "togetherness," as that is given in the Scriptures. There are a good many biblical ideas corollary to that one at which we do not have time presently to look. There is one matter, however, of very great importance for our subject, and that is with respect to the conception of the individual over against the community we have been talking about. If it is true that the Bible places a primary emphasis upon the reality and significance of the corporate entity, the community, what possible significance can the individual have as a participant in that community?

In considering this question it is well at the outset to remind ourselves that it requires quite a "wrenching" of thought for the modern man even to begin to think in terms of the biblical view of man. The focus of the modern man's thinking about man is completely anthropocentric in the sense that man is regarded as an atom of human individuality in isolation from all other such atoms, and as such he is made an object of rational analysis. Such analysis is basically of a positivistic nature, all the empirical sciences being called in, in turn, to add their bit to the work of refined dissection. It is this "individual," incidentally, with whom the social scientists are so avidly at work today, and assuming that each cluster of such individualities, arranged for functional purposes, is a group, a community. But the Bible knows man only in relation to God, completely dependent upon him, serving him or not serving him, expecting redemption from him or not expecting it.

There is no man in the Bible who is "by himself." He is first of all a being created in the image of God and so forever intimately related to the living God. And secondly he is forever in community, in organic relationship with the people of God, or with those who are not his people. By way of illustration of this matter, we may point to the obvious difficul-

ty most theological students today, even those "tradition-directed" in the Reformed Church, have with the question of predestination. I do not say "problem," because the Bible does not know it as a problem. It becomes a problem to us because we think about it, not in a biblical way, but as "modern men." In so doing we isolate the individual, any individual, from the God-given ties by which he is bound to both God and man. And then in a very human, rational way, we attempt to relate this man "here," with the sovereign God somewhere "out there." But since we have, by our modern approach, already cut the vital lines of communication and fellowship between the two, we are forced to "invent" lines of our own in order to get some kind of viable relationship. While we are doing all this, we are not talking about the God the Bible is talking about, and we are not talking about the man the Bible is talking about.

Roger Mehl has reminded us again that the history of the covenant people expresses a relationship in which the categories of creation, election, covenant, and eschatology are foremost.¹⁹ Man is not a mere social product; he is created by the decision of God, brought into covenant relationship with him through the divine election, and he has a future appointed by God. Thus he possesses a special dignity. His essence is spiritual and as a spiritual being he can be understood only in relation with him who is everlasting Spirit. He cannot be understood in detachment from his dependence upon God as a creature of his. It saves man forever from being regarded as a mere fragment of the social collectivity. Even the law of God, as the legal instrument of the covenant community, is addressed to the whole community or people, but at the same time to each individual. He, with his fellows, is responsible to God who made him and them, and set their lives in community together.

The person who enters into this fellowship does not lose his personality but rather finds it more truly . . . His individual actions and words become reformed within the Christian community, but the result is not to turn out a set of identical people as the processes of mass civilization tend to do . . . All who believe have their lives reshaped in terms of love, yet each has a different role to play in the exercise of that love . . . Thus neither are Christians compressed into a single mould nor are they absorbed into a super-personality in which their individual function is lost. Their personalities do not disappear but are truly fulfilled.²⁰

In a society which is strongly collectivized, in which "groupthink," to use a phrase of Professor Whyte,²¹ is god, the Church is a kind of refuge for the personal life. In the midst of the Church man becomes a person as he stands in personal relationship with the Lord and the brethren. The sacraments he celebrates with the people of God are a celebra-

¹⁹Mehl, *op. cit.*, p. 223.

²⁰Best, *op. cit.*, p. 127.

²¹William H. Whyte, Jr., "Groupthink," *Fortune*, March, 1952, p. 114.

tion, in fact, of Christ's redemptive work by which he created the new fellowship through the offering of himself. The congregation, the *koinonia*, is sustained in its life and faith in God by the memory, sacramentally imparted, of what God has done in Christ, what he is now doing in him, what he is yet to do through him in a time to come. Presiding over the community of faith is the Holy Spirit, by whom the unity is to be kept in the bond of peace (Eph. 4:3).

In the worship and service of this community the individual learns what personal identity and integrity really are. Thus he is made ready when he re-enters the life of the world, with its demonic groupisms and its puny individualisms, to remain what he already is, a new man in Christ Jesus. He will not cease to be tradition-directed, in the perfectly human sense of that term, for his inescapable human lot is to be the product of a group of related traditions. But now, in Christ, he has opportunity to let his life be molded and formed by a religious tradition of such spiritual power that the lesser traditions by which he is also shaped are themselves made plastic to the refining and creative energies of this divine thing.

He will not cease to be inner-directed, again in the quite human sense of the term. Our elders will not have failed us in this respect. Very early in our experience, before we ever suspected what they were about, they set to function faithfully within us the "gyroscope" of their directive wisdom. By it, for good and for ill, we have been guided to our goals, both proximate and far-off, of this world and of a world to come. But now, in Christ, there is something more than man's accumulated wisdom and common sense to serve as guide. The Spirit of the living God dwells in the Christian. That Spirit addresses him daily as one who has now the right to stand in the presence of God and to speak to him. And because this is so, the wisdom of the elders is slowly on brought into the service of the obedience of Christ. In a very real sense the old gyroscope will never cease to be, as long as there is breath in the body. But a new, far more luminous, gyroscope, by the sheer force of its supernal wisdom, compels the old, earthly wisdom to become satellite to itself.

The man of God will not cease to be other-directed, guided by his peers to acceptable modes of behavior and lines of conduct. But just because he is a man of God a new kind of identity and integrity has been given him, one that enables him, if he will, to transcend the claims made on him by the groupisms and togethernesses of this world. By the grace of God he has become peer with Christ, a son of God as He is *the* Son of God. It is a pity so few Christians seem to have laid hold upon their inalienable right. "Other-directed." Yes, but preeminently and above all by him who must be, for us, Lord of all of life.

CALVINISM AND THE COMMUNICATION OF THE GOSPEL

G. AIKEN TAYLOR

Questions relating to the communication of the Gospel are among the most urgent in theology today. Basic to evangelism, to education and to missions, the problem of communicating the Gospel covers the entire scope of Christian concern and practice.

In evangelism, when you approach a non-believer with the intention of winning him to Christ, what do you say and do? In education, when you approach children or adults with the nurture and admonition of the Lord in mind, what do you say and do? And in missions, when you go out into the fields of the world, ripe unto the harvest, what do you say and do?

Just how can the power of God be communicated for the renewal of personality and for growth in grace? In short, by what means is grace given and received? That is probably the most important subject of theological debate today.

TWO SCHOOLS OF THOUGHT

Generally speaking there are two schools of thought in this matter of Christian "communication," paralleling the lines laid down in secular education today. We all have heard of the controversy swirling around Johnny and why he can't read. Secular education, long lost in the doldrums of activity-centered curricula, is now just gradually returning to a content-centered perspective. The former view, that education consists of "bringing out" a child by processes of natural development has been modified by the admission that it seems first of all necessary to "put something into" a child. But "activity" as the guiding principle in education continues to have its supporters even as "content" has its staunch defenders.

In a like manner, *activity* seems to dominate one school of thought about Christian communication while *content* preoccupies another. In the Christian context, the objective is godliness. Everyone engaged in Christian communication aims to change men. But some believe that this is done through attitudes and relationships denominated "Christian." Others believe that it is done through ideas, by means of truth denominated "Christian."

For some the Gospel is primarily a way of life to be demonstrated. For others it is first of all a message to be proclaimed.

The difference between these two schools of thought is important. It appears in such remarks as, "What you do is more important than what you say" (or vice-versa); "Evangelism is not so much the function of the preacher as it is the function of the witnessing community" (or vice-versa); "We don't win people to Christ by telling them about Christ as much as by leading them through what we are and do into an experience of Christ" (or vice-versa).

The objection to traditional ideas heard most often today is: "Being a Christian is not just a matter of accepting certain ideas." No one would challenge such an objection. For a Christian must certainly practices what he preaches. But we are not here defining Christianity, we are seeking to understand the process of *communicating* Christianity. We are talking about the means whereby God reaches man effectually unto salvation: the means of grace. And the question before us is: Granted that being a Christian involves the whole person, does the process of communication also involve the whole person?

Modern theology answers the question by saying that the integrity and the behavior of the person communicating are the two most important ingredients in the process. By *integrity* is meant what one *is* as this may be distinguished from what one *says*. By *action* is meant what is *done* as this may be distinguished from what is *preached*.

According to modern theology, a Christian communicates by what he *is* (kind, considerate, understanding); and by what he *does* (kind, helpful, loving) — with what he *says* a sort of explanation of what he is and does. Do you remember the old saying, "What you are speaks so loudly I cannot hear what you say"? Contemporary theology has refined that to read, "If you are a Christian and if you act like a Christian towards me, you will make me a Christian, too!"

Dr. Ganse Little, of Pasadena, Calif., in recent lectures at Austin Presbyterian Seminary, Austin, Tex., put it this way: "Communication *with* is both preliminary and basic to communication *of*." In this view, I have nothing to say to another until I have demonstrated the thing I want to communicate; until I have "reached" the person to whom I wish to communicate and "identified" myself with him. I am urged to find people where they are and, as an extension of the Incarnation, enter into the depths of human experience with them. Said Dr. Little, "Jesus' authority was that of an humble man doing good. *Koinonia* (fellowship) is attained through *diakonia* (service)."

In a less technical vein Dr. George Cornell approached the subject in his syndicated column during the week of Feb. 21, 1960: "The teach-

ing in Sunday School is today not so much by telling as by exemplifying in action. 'A child like all of us, actually learns what he experiences, not what he hears about,' said an author of a revamped nursery curriculum. 'He learns Christianity in the relationships he has, not by texts, stories and formulas he does not understand.' " And, " 'Christianity is learned through relationships of love, trust, understanding and forgiveness. Words, phrases, stories and prayers don't produce Christians.'

"This is the heart of the message the United Church of Christ has sought to inject into its new curriculum. Work on it has been going on since 1952, with more than 80 writers and scores of other experts involved in the million-dollar project. The complete set of new courses, graded by age, won't be finished until 1963, but the first one, for 3-year olds, is ready for use starting this fall. It includes only two Biblical stories — of the first Christmas and of Jesus and the children. Other stories, while implanting Christian attitudes, deal with everyday situations of modern childhood. What should happen to a child in Sunday School is to experience being loved even when he is unlovable, of being forgiven when he is hostile and sullen, of being understood when he is sorrowing and mean, of being accepted when he is dirty or less than his best."

There it is: the contemporary philosophy of communication which has determined, for the modern Church, its practices in evangelism (usually expressed in the trinity of *diakonia* or service, *koinonia* or fellowship and *kerygma* or proclamation); in education (usually expressed in the formula, "The whole Gospel for the whole person"); and in missions (usually expressed in the slogan, "The task abroad is that of mission, not missions"; and in such changes as from "missionary" to "fraternal worker").

CONTENT VS. ACTIVITY

Although quite varied in its application, the principle underlying communication in the modern manner is quite simple. It is that teaching principle originally developed by William James, refined by John Dewey and visited upon America as "progressive education." It is the thought, applied to religion, that the educational process is one of "development" rather than of "learning" in the older sense; that a person becomes educated by doing rather than by acquiring information; that methods are more important than content. It is a philosophy which assumes that what a person becomes is "brought out" of him rather than "put into" him. It is, finally, the mistaken assumption that principles applicable in social relationships are definitive in the relation between God and man: that man is regenerated by the same psychological processes by which he learns good table manners.

"But," it will be protested, "man is continually learning; and in every experience. So simple an experience as bumping into someone on the street teaches us something!"

True. And bumping into someone on the street teaches us something about people who are bumped into on the street. But there is no reason for spiritualizing such an experience and claiming that it teaches us something about *God*. To learn about God we must bump into God. And any encounter with him which has saving effect must be through the means by which grace is bestowed.

A prominent educator, recently discussing the problem of communication from the modern perspective, told a story from the life of the composer, Beethoven. Seeking to console his friend, Madame Ertmann, in the death of a child, the composer sat down at the piano in her presence and played music for an hour. Through the music — according to the distinguished educator — she was told all that she needed to know for consolation. Such a service, he went on to say, is rendered by the devoted minister whose life speaks more to the point of the Gospel than all of his sermons.

That is essentially to argue that we win people by loving them.

But love, as such, needs to be identified and authenticated. One must know whose love and what love, before one's heart can respond. If I am deep in grief and a Christian comes and puts his arms lovingly about me; and he is followed by a Buddhist monk in his saffron robes who also puts his arms lovingly about me: what "love" is communicated? Perhaps the saffron robes will intrigue me the more and I will judge *his* love to be superior. Or — and this is often the point of the new theology — it matters not whether the comforter be a Buddhist or a Christian: where love appears, it is of God.

Actually, what has been confused here is the *context* of communication and the *process* of communication. There is a difference between "conveying the truth by means of love" and "conveying the truth *in* love." We do not win those we would convert to love by loving them but by speaking the Gospel to them in love.

Love is not, of itself, a means of grace. Only the Gospel — the Word of God — is that.

The problem has arisen in the Church on account of a changing attitude towards the Word of God. Because the Word is not the authority it used to be, it is not seen as having the power it used to have. Now the witnessing community is often exalted above the Word. The Word is now seen to come from the Church in much the way the "oracle" came from the prophets of old. This essentially constitutes an about-face from

the theology of the Reformation in the direction of the Roman doctrine of the primacy of the Church in matters of revelation.

JOHN CALVIN

The Reformers in general and John Calvin in particular came out of a tradition in which the problem of authority was solved by the doctrine of the hierarchical church and the problem of communication was solved by the doctrine of the sacraments of this Church.

According to Roman Catholic theology, grace is bestowed in the sacraments. When the sacraments are properly administered and received, God communicates with man effectually unto salvation; for forgiveness, for growth in grace and for spiritual orders. Everything that a human being needs spiritually, is bestowed by the Church through its seven sacraments.

Now John Calvin recognized the essential integrity of the Church and its place in God's redemptive purpose. Said he, just as fervently as the Romanist, "Outside the Church, no salvation!" But he re-defined the Church, biblically, as the Body of Christ. And, instead of the sacraments as "magical" (*ex opere operato*) means of grace, he substituted God's authentic self-disclosure: the Word of God with its life-giving power by the work of the Holy Spirit.

God communicates with man — as Calvin saw it — through His Word. The Holy Spirit uses that Word as the primary means of grace — by it gaining an entrance into the human mind and thence into the human heart.

For Calvin the mind was the gateway to the soul, not the affections. You can love a man all you please — the Reformer would have said — but until that man is informed, he will not know what the love is all about. What a man comes to *know* is the key to what he *becomes*, and what he comes to know depends upon the information — knowledge — imparted to him.

When man is imparted the Truth of God, the Holy Spirit uses it to produce a particular kind of knowledge called "saving knowledge" which leads to a transformation of the personality.

For Calvin there was absolutely no substitute for content: the solid meat of the Word, or the substance of its equivalent, sound doctrine. His reverence for the Bible was not evidence that he worshipped a book: it was rather evidence of his respect for that *effect* which the contents of that book had on people by the power of the Holy Spirit.

As the Reformer understood it, the "foolishness of preaching" by which men are most surely saved is a designation applying to method as well as to content (except that for him "preaching" and "teaching" were

synonymous terms). The Gospel is foolishness to them who do not believe. But not only the Gospel: also the way of salvation itself, namely regeneration following upon the unlikely technique of imparting certain information from a pulpit, that which is contained within the Word of God. It is by *preaching* (and teaching) that God is pleased to save men.

Thus for Calvinism — and, we might add, for effective evangelism, education and nurture in any religious context — there is no substitute for the Bible in the process of communication. That this Calvinistic insight is a faithful one is demonstrated by the power of the Word alone to convert, without human instrumentality.

Repeatedly lives have been changed by the spoken Word coming over such an impersonal medium as that of radio; or by the written Word in tracts, Scripture portions and leaflets.

Those who call for an activity-centered process of "demonstration" and "identification"; who glory in the fact that they can prepare an entire year's curriculum for children which contains only two Bible stories, are seriously mistaken. To the extent that performance becomes a substitute for the message rather than an adjunct to the message, the whole educational process is stumbling over the "offense of the Cross" and its proclamation.

A DUTCH CLERGYMAN'S LIBRARY OF THE EARLY NINETEENTH CENTURY

GERALD F. DE JONG*

A unique collection of almost 5000 books, most of which were published in the seventeenth and eighteenth centuries, was presented to the Wisconsin Historical Library in 1867. It is known as the "Tank Collection." Because it formerly was the library of a Dutch clergyman living about a century and a half ago and because its emphasis is on Dutch Protestantism, information on it should prove of particular interest to ministers of the Reformed faith. Furthermore, lay scholars who are concerned with the Reformation, or the history of the Netherlands, or Dutch literature and linguistics should find much of value here. The college professor who is working in these areas or is advising students who are doing advanced research in these fields cannot afford to be unacquainted with the offerings of this collection. Although rich in information, the existence of this vast array of books is little known. The purpose of this article is to describe the background and contents of the collection in the hope that more scholars may become acquainted with it. Undoubtedly no periodical reaches a larger number of persons interested in Dutch Protestantism and the heritage of the Netherlands than *The Reformed Review*.

The collection derives its name from its donor, Mrs. Nels Otto Tank. However, since it originally was the library of her father, the Reverend Reinard Jan van der Meulen of Amsterdam, The Netherlands, it perhaps would be more appropriate to refer to it as the "Van der Meulen Collection." The Reverend Van der Meulen, who was born in 1768 and ordained as a minister in the Reformed Church in 1792, served congregations at Hoorn and Haarlem and later in Amsterdam. In addition to his clerical duties, he found time to accumulate a large personal library. The acquiring of these books must have been costly, but his marriage undoubtedly helped him meet the expenses involved, his wife being a lady of noble rank and the daughter of a famous Dutch general, Baron Van Boetzelaer.

The manner by which this library eventually came to rest in the stacks of the Wisconsin Historical Library and became known as the Tank Collection is rather simple to explain. In 1803, there was born to the Reverend and Mrs. Van der Meulen a daughter, named Caroline, who in

1849 married a Norwegian missionary-clergyman, Nils Otto Tank. Shortly after their marriage, the Reverend Tank took his new bride to the United States where he became active in missionary work in northern Wisconsin. When the Reverend Van der Meulen died, Mrs. Tank inherited most of her father's estate, including his library. In 1867, she presented the latter to the State Historical Society of Wisconsin where it became known as the Tank Collection. The state legislature of Wisconsin provided for the freight expense involved in shipping the library from the Netherlands.¹

The Tank Collection consists of about 5000 books and 300 pamphlets. About one-fourth of the books are of large folio, folio, and quarto size, and there are also a few of thirty-two size. Many of the works are handsomely bound in fine calfskin or sheepskin and are richly illustrated. The major portion of the collection consists of material published in the seventeenth and eighteenth centuries, but the sixteenth and nineteenth centuries are represented as well. Most of the books are printed in the Dutch language, but many of these are translations of works originally written in other languages. Second in importance after Dutch comes Latin, followed by French. There are also a number of items in English, German, and Greek and a few in Spanish, Portuguese, Hebrew, and Syriac.

It is, of course, impossible to present here a description of the collection in any detail. Rather, an attempt will be made to give a representative idea of its contents under the following categories or headings: Bibles, Liturgies, Hymn Books, Etc.; Theology; Church History; Secular History; Political Science; Biography; Geography and Travel; Literature; Language; Mathematics and Science; and Miscellaneous Works.

BIBLES, LITURGIES, HYMN BOOKS, ETC.

As one might expect from the general nature of the collection and the profession of the man responsible for it, several editions of the Bible and portions of the Bible are found in the Tank Collection. The oldest edition of the whole Bible is a Dutch version published at Haarlem in 1643. Like most of the Dutch editions it is based upon the translation authorized by the States General following the great Synod of Dort of 1618-1619. Other versions include a Latin rendition (Amsterdam, 1651), a Low Dutch version based on Martin Luther's translation (Amsterdam, 1701), and a French version (2 vols., Amsterdam, 1722). Many of the Bibles are bound in fine leather and are profusely illustrated.

There are several editions of the Old Testament, including a Greek translation (Amsterdam, 1683) and one in Hebrew (2 vols., Frankfurt on the Main, 1692). As regards New Testaments one may find here editions printed in Dutch, English, German, Spanish, Portuguese, Hebrew, Syriac, Greek, and Latin. The Syriac version (Hamburg, 1667) is pre-

ceeded by ca. 200 pages of notes, in Latin, on the Syriac language. Several of the New Testaments are polyglot in nature, including an English-Dutch version published at Amsterdam in 1700 and a few Greek-Dutch and Greek-Latin renditions. The oldest New Testament found in the collection is a Catholic version written in Latin which was published at Geneva in 1585. It is of folio size and has very extensive notes.

Nineteen different copies of the Book of Psalms found their way into the Reverend Van der Meulen's library, and these, too, are in various languages. The oldest is a Latin edition published at Frankfort and dated 1612. Of special interest is a French version (Amsterdam, 1756) of thirty-two mo size which, in addition to having the psalms set to music, contains 144 pages of liturgy. It should be noted here that some of the Bibles also have the Psalms set to music.

In addition to these Bibles and Testaments there are a number of ritual and liturgical works, printed catechisms, creeds, hymn books, etc. There is a *Book of Common Prayer* in English, published at Oxford in 1765, and another, a polyglot version in English and Dutch, published at Amsterdam in 1838. Two printed copies of the Heidelberg Catechism, without publication dates, are present, and also a first edition of the *Acts of the Synod of Dort*, in Latin (Dordrecht, 1620). Some twenty hymn books are found in the collection, the oldest being *Hymns in Commemoration of the Sufferings of Our Blessed Savior Jesus Christ*, composed by the English Baptist hymn-writer Joseph Stennet, and published at London in 1709. Other hymn books include those by the Dutch Reformed Pietist minister William Schortinghuis, the Swiss mystic poet and theologian Johann Caspar Lavater, and the German Pietist Johann Anastasius Freylinghausen. The last mentioned work, published at Halle in 1741, contains over 1500 hymns. Of these, Freylinghausen composed only a few, the rest having been edited by him. It is indispensable for an understanding of the hymnology of the Pietist movement.

THEOLOGY

The major portion of the Tank Collection deals with Christian theology. Although various theological fields are represented, including exegesis, apologetics, dogmatics, commentaries, patristics, and collections of sermons, the emphasis throughout is on Dutch Protestantism. Space permits mention of only a few of the large number of theological writers whose works are found here. Melchoir Leydecker (1642-1721), who for a long time was a professor of theology at Utrecht, is represented by several items. So, too, is Johannes van der Palm (1763-1840), professor at Leiden and noted "patriot" during the revolutionary period. Van der Palm's writings include his Dutch translation of the Bible, with commen-

taries, in six volumes. There are some twenty works by Johannes à Marck (1655-1731) and about an equal number by Gijsbert Bonnet (1723-1805). The former was a professor at Gronigen and Leiden; the latter, at Utrecht. There are several books by Ijsbrand van Hamelsveld (1743-1812), who not only found time for extensive writing on theology and ancient history but, like Van der Palm, also participated energetically in the politics of the revolutionary period. His religious works found in the Tank Collection include a translation of the Old Testament from the Hebrew and a two volume commentary on the apocryphal books. Herman Venema (1697-1787), who was professor at Franeker for almost half a century, is represented by his commentaries on several of the Old and New Testament books. Also present is his *Exercitationen de vera Christi divinitate* by which he sought to clear himself of the charge of Socinianism.

There are several works by the celebrated Gijsbert Voetius (1589-1676) who was an uncompromising foe of Arminianism, first at the great Synod of Dort and later as a professor at Utrecht for almost forty years. He is also noted for his polemical literature directed at such individuals as Cornelius Jansenius, founder of the Jansenist movement; Johannes Coccejus, one of the leading exponents of the "covenant" or "federal" theology; Jean de Labadie, who was suspended from the Dutch Reformed Church in 1669 partly because of his communistic ideas regarding property; and René Descartes, the noted French philosopher. Campegius Vitringa Sr. (1659-1722), professor at the University of Franeker for almost forty years and a strong advocate of absolute predestination, is represented by his six volume *Doctrina Christianae religionis*. There are three works by Johan van Nuys Klinkenburg (1744-1817), including his twenty-seven volume commentary on the Bible and seven volumes of *De Christen*. The latter consists of some 350 issues of a weekly paper edited by Klinkenburg at Utrecht from 1772 to 1778. *De Christen* was founded for the purpose of meeting the attacks being posed at that time by atheism and deism and should be of value to anyone interested in the reaction of Dutch Protestantism to the thinking of the Enlightenment.

The majority of the theological writers mentioned above leaned toward strict Reformed orthodoxy. This does not mean that the Reverend Van der Meulen, in building up his library, was averse to having other theologians represented. He was not. Publications of quite a number of writers of the seventeenth and eighteenth centuries who departed from the orthodox "party line" found their way into his library. These writers include Pontiaan van Hattem (1641-1706), the founder of a Dutch Pietist sect known as the Hattemists; Jean de Labadie (1610-1674), who, as was noted earlier, was suspended in 1669 in part for his communistic ideas regarding

property; Friedrich Adolf Lampe (1683-1729), professor of dogmatics at Utrecht from 1720 to 1727, who gave the "covenant theology" of Johannes Coccejus a pietistic turn; Johannes Stinstra (1709-1790), the leading Dutch Mennonite thinker of the eighteenth century; and the works of several Remonstrant ministers and teachers, including Gerard and Kaspar Brandt, Cornelis Rogge, and Paulus van Hemert.

All of the writers mentioned thus far were either born in the Netherlands or spent much of their creative life there. It is to be expected that they would account for a large portion of the theological works found in the Tank Collection. However, foreign writers, both Calvinist and non-Calvinist, are well represented. Some of the greatest names in Protestant thought are to be found here, including the German theologians Ursinus, Olevianus, Buddeus, Michaelis, Mosheim, and Toellner; the Swiss theologians Stapfer and Turretin (both the elder and the younger); the great French Huguenot ministers Saurin and Monod; the French Jansenist writer Pasquier Quesnel; the English Nonconformists Cartwright, Owen, and Poole; the Erskine brothers, Ebenezer and Ralph, who led a secessionist movement out of the established Church of Scotland; and, of course, John Calvin himself.

Most of the foreign writers mentioned above are each represented by several publications. Thus, Johann David Michaelis (1717-1791), the noted eighteenth century German orientalist and theologian, is represented by seven works; his contemporary Johann Mosheim (1694-1755), the eminent Lutheran theologian and church historian, by eleven works; and John Owen (1616-1683), the leading Puritan of Oliver Cromwell's time, by fourteen works. For John Calvin there is *Joannis Calvini noviodunensis opera omnia* published at Amsterdam in 1671 in nine folio volumes. Where the foreign writer is represented by only one or two items, usually this representation is his best. Thus, Matthew Poole (1624-1679), one of the greatest biblical scholars England produced, is represented by only one work, but it is his most important effort, *Synopsis criticorum* (5 vols., Utrecht, 1684-1686). And although there are only three works by Jacques Saurin (1677-1730), perhaps the most noted pulpit orator of French Protestantism, these include a six volume collection of sermons, in French (The Hague, 1712-1737). The noted English Nonconformist minister Matthew Henry (1662-1714) is represented by only two items, but one of these is a Dutch translation of his *Exposition of the Old and New Testament* in thirty-five volumes (Delft and Amsterdam, 1741-1778).

Most of the works of the foreign writers are in Dutch translations, and it is interesting to note how quickly these writings were translated into Dutch. For example, John Pearson's *An Exposition of the Creed*, which for a long time was a standard theological work in Anglican circles,

was published in a Dutch edition in 1681, just twenty-two years after the first English edition and ten years before the appearance of a Latin edition. There are six Dutch translations of works by the renowned American theologian Jonathan Edwards, all of which were published between the years 1774 and 1792, just a generation and a half after Edwards' death. They include, as might be expected from the Calvinistic Dutch, a treatise on freedom of the will and a three volume study on original sin. The fact that the works of foreign writers, both Calvinist and non-Calvinist, were so often and so soon translated into Dutch is an indication that Dutch Protestantism was by no means as provincial and narrow-minded in the seventeenth and eighteenth centuries as is often thought. The translations are also a fine tribute to the theological scholarship of the Dutch.

The portion of the Tank Collection which deals with theology and which was just described should prove of real value to anyone interested in the development of Protestant thought. For the growth of Dutch Protestant thought one may find writings ranging from those written in the time of the Protestant Revolt, e.g., Marnix van Sainte-Aldegonde's *De Byencorff der Heilige Roomsche Kercke*, through works dealing with the Arminian controversy, including the views of such foreign critics of Arminianism as the Englishman William Perkins (1558-1602) and the Frenchman Pierre du Moulin (1568-1658), down to the various secessionist movements which plagued the Dutch Reformed Church in the seventeenth and eighteenth centuries, such as the Labadaists and Hattemists, and the threat which was later posed by the thinking of the Enlightenment. As regards non-Dutch Protestant thought in general, the interested scholar will find foreign theological writers of various shades of opinion — Anglican, Puritan, Scottish Presbyterian, Huguenot, Jansenist (if one may term this Protestant), Lutheran, and Pietist.

Before turning to another category or class of books found in the Reverend Van der Meulen's library it must be reiterated that although a general idea of the theological portion has been given, only a few of the approximately 300 writers represented therein have been noted.² Perhaps the greatest value of the collection rests in the fact that it contains the writings of so many men of lesser renown whose works are not otherwise easily available in the United States.

CHURCH HISTORY

The number of works which deal with the history of the church is very small in comparison to those dealing with theology. Only about a hundred works which may be considered church histories found their way into the Reverend Van der Meulen's library. Of the histories of the early church the most important is a Dutch translation (Amsterdam, 1749) of

Bishop Eusebius of Caesarea's history of the Christian church. Completed by Eusebius ca. 325, it is one of the most important ecclesiastical histories of ancient times. The value of the Dutch edition is enriched by the very extensive notes which were appended to Eusebius' text by the translator. Among other works which bear on the early history of the church there are several books by the noted English patristic scholar William Cave (1637-1713). Also present are a number of general church histories, including Ijsbrand van Hamelsveld's *Algemene kerkelijke geschiedenis der Christenen* (12 vols., Haarlem, 1799-1806), Claude Fleury's (e.a.) *Histoire ecclésiastique* (37 vols., Brussels, 1721-1740), and a Dutch translation of Johann Lorenz Mosheim's *Institutiones historiae ecclesiasticae* (5 vols., Amsterdam, 1771-1773).

The majority of the church histories, however, bear on the Protestant Reformation and the immediate post-Reformation period. Several of these pertain to individual countries, and included are a Dutch translation of the first two volumes of Gilbert Burnet's *History of the Reformation of the Church of England* (Amsterdam, 1686), Adolphus Ypey and I. J. Dermout's *Geschiedenis der Nederlandsche Hervormde Kerk* (4 vols., Breda, 1819-1827), and a Dutch translation of Elias Benoit's treatise on the Reformed Church in France (2 vols., Amsterdam, 1696). Benoit was a French Huguenot who, upon leaving France following the revocation of the Edict of Nantes in 1685, served a church at Delft in the Netherlands for thirty years. It should be noted that relative to the theological works discussed earlier, French Reformed thought is particularly well represented by Huguenots who settled in the Netherlands because of religious persecution at home. These include writings by Jacques Basnage, Jean la Placette, and David Martin. For the student interested in the role played by these Huguenots after their arrival in Holland there is a copy of Henricus J. Koenen's *Geschiedenis van de vestiging en den invloed der Fransche vluchtelingen in Nederland* (Leiden, 1846). On the Reformation in Germany there is a Dutch translation in three volumes (Delft, 1728-1730) of Veit Ludwig von Seckendorf's *Commentarius historicus* which, although first published at the close of the seventeenth century, is still of value to the student of the Reformation period because of the numerous authentic documents it contains.

Both Jan Uytenbogaert's *Kerkelycke historie* (Rotterdam, 1647) and Jacobus Trigland's *Kerkelycke geschiedenissen* (Leiden, 1650) are also present in the collection. Trigland was one of the delegates to the great Synod of Dort and later served as professor of theology at Leiden from 1634 to 1654. In his theological bent he was a bitter foe of the Remonstrants. Uytenbogaert, on the other hand, was one of the most influential leaders among the Remonstrants and was forced to live in exile for

several years following the victory of the Contra-Remonstrants in 1618. Both of these works are of folio size and together total over 3000 pages. They are indispensable for the history of Arminianism and the course of events which led to the calling of the Synod of Dort in 1618. For an understanding of some of the later problems facing Protestantism in the Netherlands there is Cornelis Rogge's *Volledige verzameling van alle stukken, betreffende de afscheiding der kerk van den staat* (Leiden, 1796), and Jacob J. Le Roy's *Een woord ter behartiging bij de tegenwoordige twisten en verdeeldheden in de Hervormde Kerk* (Rotterdam, 1833).

Other items of interest which bear on church history are the following: a history of the Reformation in Amsterdam written in the early 18th century; two histories of the papacy written in the 18th century, one in three volumes and the other in seven volumes; several 18th century descriptions of the Moravian Church; two 17th century histories of the Waldenses; a history of the Quakers written in the 18th century; two accounts of the Methodist movement, one written in 1752 (the other, in two volumes, has no publishing date); and a history of the Inquisition in India published in the 17th century. Most of these are written in the Dutch language. There are also present a few works relating to the history of missions, all of which were published in the 19th century. The most noteworthy undoubtedly is the quarterly *Magazin für die neueste geschichte der Protestantischen . . . missions-und bibelgesellschaften* (32 vols., 1816-1847).

SECULAR HISTORY

About three hundred works in the Tank Collection may be termed secular histories. Included among them are general or universal studies, ancient, medieval, and modern histories, national histories, and monographs dealing with particular periods or movements. The great majority of these secular histories are written in the Dutch language, many of which, however, are translations of works originally written in other languages. Illustrations of various kinds — portraits, battle scenes and plans, maps, etc. — help to add expression and perspective to their contents.

As might be expected from the library of a Dutch Reformed minister, several of the general historical studies attempt to demonstrate the working of a divine hand in history. The most significant of these teleological works is a Latin edition of Jacques Bossuet's *Discourse on Universal History* (Paris, 1718). More trustworthy general accounts are Dutch translations of Samuel Pufendorf's *Introduction to the History of the Leading Powers and States of Europe* (2 vols., Leiden, 1697), Thomas Salmon's e.a., *Present State of All Nations* (26 vols., Amsterdam, e.a.

1729-1789), and Johannes von Muller's *Universal History* (3 vol., Haarlem, 1820-1822). Another significant work in the field of general history is *Genealogical Tables* compiled by the Leipzig professor Johann Hubner. The copy found in the Tank Collection is a Dutch translation published at Leiden (1722-1729) in four oblong folio volumes, and contains some 600 genealogical tables on the princely families of medieval and early modern Europe.

The works dealing with ancient history include a number of the Greek and Roman classics. Not only does one find here the masters among classical historians, such as Herodotus, Xenophon, Plutarch, Livy, and Tacitus but also some of the lesser known ones, including Sallust, Suetonius, and Curtius Rufus. Perhaps the best of the later works dealing with ancient history is a Dutch translation of Arnold H. L. Heeren's *Reflections on the Politics, Intercourse and Commerce of the Chief Nations of Antiquity* (6 vols., Rotterdam, 1824-1827). Heeren was professor of history at the University of Göttingen for over forty years and one of the leading historians of his time. Several distinguished American scholars, including Bancroft, Motley, and Longfellow, studied under him.

Among the national histories and monographs found in the Tank Collection, English and Dutch writers predominate. The leading English works are in Dutch translation and include Sir Richard Baker's *Chronicle of the Kings of England* (2 vols., Amsterdam, 1681), Sir William Temple's *Introduction to the History of England* (Rotterdam, 1695), and Gilbert Burnet's *History of My Own Time* (7 vols., 's Gravenhage, e.a., 1725-1735). Also present is a French translation of David Hume's *History of the House of Stuart* (3 vols., London, 1766).

Scotland is represented by two of her greatest scholars, namely, George Buchanan and William Robertson. For Buchanan there is a Latin edition of his *History of Scotland* (Utrecht, 1688) and for Robertson there are Dutch translations of his *History of Scotland* (4 vols., Amsterdam, 1779-1780), *History of America* (4 vols., Amsterdam, 1778), and *History of the Reign of Emperor Charles V* (6 vols., Rotterdam, 1773-1778).

Space does not permit justice to be done to the Dutch historical works, which total about a hundred. Almost all of the important histories written during the time of the Dutch revolt against Spain and cited by John Lothrop Motley in his classic accounts of the revolt are there. These include, among others, writings by Pieter Bor, Emmanuel van Meteren, and Everhard van Reyd. Also present are works by such noted Dutch historians as Cornelis van der Aa, Gaerart Brandt, Francois Halma, David van Hoogstraten, Adriaan Kluit, Simon van Leeuwen, Joannes Meursius, Pieter Paulus, Johannes Pontanus, and Jan Wagenaar. In addition, there

are copies of *Nederlandsche jaerboeken* (53 vols., Amsterdam, 1747-1765), *Nieuwe Nederlandsche jaerboeken* (77 vols., Leiden and Amsterdam, 1766-1795), *Groot placetboek van de Staten-Generaal en van de Staten van Holland en Zeeland* (10 vols., 's Gravenhage, 1658-1797), and *Groot placetboek's lands van Utrecht* (3 vols., Utrecht, 1729).

Much of the monographic historical literature in the Tank Collection is still of value today because the authors were contemporary, or at least nearly so, to the events described in their works. As examples, one may cite a history of the wars of Gustavus Adolphus (Amsterdam, 1642), a study of the Thirty Years' War (Cologne, 1652), a history of the early wars of Louis XIV (2 vols., Amsterdam, 1675), a treatise on the Peace of Ryswick (4 vols., 's Gravenhage, 1700), a history of the buccaneers or freebooters in America (Amsterdam, 1700), an account of Peter the Great's westernization program (Amsterdam, 1717), and a history of the battles of Prince Eugene of Savoy, the Duke of Marlborough, and the Prince of Orange (2 vols., 's Gravenhage, 1729). The last mentioned work is over 20 inches in height, which makes its numerous double-page illustrations and maps especially interesting. Most of the above items are in the Dutch language. Also present are several books on the Glorious Revolution which were published within a decade after the event, and a number of works on the French Revolution and Napoleonic period. The presence of an abundance of the latter is to be expected since the Reverend Van der Meulen lived through the time of the French Revolution and Napoleon.

POLITICAL SCIENCE

The political science portion of the Tank Collection totals about fifty works. Many of these are concerned with Roman law, and included are an edition of the *Institutes* edited by Joachim Mysinger (Basel, 1576) and an edition of the *Digest* edited by Antonii Matthaii (Utrecht, 1644). Several prominent jurists are represented among the books dealing with legal science. They include the Frenchman Jacques Cujas, who perhaps was the greatest scholar of Roman law in the early modern period, the Dutchman Gerard Noodt, who is sometimes called the Dutch Cujas, and the German Johann Gottlieb Heineccius, perhaps the greatest German master of Roman law in the eighteenth century. Other works of interest are a copy of Barnabé Brisson's celebrated law dictionary (Leipzig, 1721), a copy of Claude Fleury's pro-Gallican *Institution au droit ecclésiastique* (Paris, 1721), and Dutch translations of Thomas Hobbes' *Leviathan* (Amsterdam, 1667) and Samuel Pufendorf's *De jure naturae et gentium* (Utrecht, 1708). There also are a few early 19th century works on specialized aspects of law, viz., criminal law, and a number of treatises on Netherlands' politics which were published during the revolutionary 1790's.

BIOGRAPHY

Approximately a hundred items in the Tank Collection may be classified as biographies. A few of these are general biographical guides, the most significant of which, although it is not confined exclusively to biography, is *Vaderlandsch woordenboek* by Jacobus Kok and Jan Fokke (27 vols., Amsterdam, 1780-1792). Other biographical sets include a comprehensive ten volume work on noted men and women of the Netherlands (Haarlem, 1794-1795), a three volume collection of biographies of great princes of medieval and early modern times who came to violent ends (Amsterdam, 1698), and a three volume heraldic guide (Amsterdam, 1700) which was compiled by Simon de Vries, a close friend of Spinoza.

As might be expected, there are a number of biographies which concern the lives of Protestant ministers and theologians. These include such notables as Ulrich Zwingli, Johann Caspar Lavater, Count von Zinzendorf, Jonathan Edwards, Claudius Buchanan, and Michael Servetus, as well as a number of lesser known men. Most of the ministers and theologians found here lived in the eighteenth century.

Many of the biographical works in the Tank Collection were written by men who were contemporary to their subjects. Although these writers did not have access to documents which are available today, they could write from personal experience and observation. For that reason several of these biographies should still be of value to the historian of the mid-twentieth century. Among such works, the following may be noted: William III (2 vols., Amsterdam, 1694), Charles XII of Sweden (6 vols., Amsterdam, 1721), Peter the Great of Russia (4 vols., The Hague and Amsterdam, 1725-1726), Catherine I of Russia (Amsterdam, 1728), Prince Eugene of Savoy (3 vols., Amsterdam, 1737), the Duke of Marlborough (4 vols., Amsterdam, 1738-1740), Joseph II of Austria (Liège, 1790), and Louis XVI (Maastricht, 1793).

Other biographies of interest which may be pointed out are those on Tamerlane, Lorenzo Valla, John of Barneveldt, Jules Mazarin, and Robespierre. In the biographies, too, one sees evidence of works being translated into Dutch very soon after their first appearance in another language. As examples, one may point to a Dutch translation of Voltaire's *History of Charles XII*, which appeared in 1733, just two years after the French edition, and a Dutch translation of Sir Walter Scott's *Life of Napoleon Bonaparte*, which appeared in 1828, the year after the first English edition.

GEOGRAPHY AND TRAVEL

The large number of works dealing with the subjects of geography and travel which were published and circulated in the Netherlands during

the seventeenth and eighteenth centuries bears testimony to the important role that the Dutch played in the commercial revolution. Approximately one hundred fifty such works found their way into the Reverend Van der Meulen's library and account for some of the most interesting books in the entire collection. Most of them are of folio size and many are profusely illustrated.

Perhaps the most valuable of the works dealing with geography and travel are the atlases, of which there are about twenty. *Atlas major*, consisting of four folio volumes (Amsterdam, ca. 1720), and *Nieuwe atlas*, consisting of two folio volumes (Amsterdam, ca. 1729), are general world atlases, but the emphasis in each case is on Europe. *Atlas methodique*, a one volume folio work containing 52 maps (London, 1755), was compiled by Jean Palairé, who at one time was a French teacher to several of the children of George II of England. Other atlases of interest are a general world atlas published ca. 1639, which contains 114 double-page maps, including several interesting ones on the western hemisphere; a collection of 11 large unbound maps published at Vienna in 1790, showing Austria's share in the first partition of Poland; and two large portfolios containing 103 topographical-military maps of Germany, published at Weimar in 1812. Finally, there are several atlases on the Netherlands, Spain, and Portugal. It should also be noted at this point that there are numerous maps, many of which are of the folding variety, scattered throughout the works on history and travel.

Most of the works on geography per se were published in the eighteenth century, of which the more important are the multi-volume world geographies written by the German scholars Johan Hubner and Anton Friedrich Büsching. Also of interest are a very fine Latin edition, with 46 folding maps, of *An Introduction to Universal Geography* (Amsterdam, 1729), by Philip Cluver, a German geographer of the early seventeenth century, and *A Geography for Children* in Dutch (Amsterdam, 1799). Cluver's work is especially valuable because of its being based on first hand observation. For example, in the years 1607-1613 he journeyed through Germany, Norway, Scotland, England, France, Italy, and Switzerland collecting information for his study.

Relative to the subject of travel, a variety of material is found in the Tank Collection. There are collective works on travel, accounts of individual around-the-world voyages, and descriptions of particular areas of the world, viz., the American colonies, the East Indies, China, Palestine, Hungary, etc. The collective travel works include *Remarkable and Famous Sea and Land Voyages to the West and East Indies* edited by Pieter van der Aa (8 vols., Leiden, 1706-1727), *Descriptions of the Old and New World* by Joseph La Porte (28 vols., Dordrecht, 1766-1783), *Pilgrimages*

by Samuel Purchas (Amsterdam, 1655), and *Significant and Remarkable Sea and Land Voyages* by Edward Melton (Amsterdam, 1681). Descriptions of individual around-the-world voyages include those by the English buccaneer William Dampier, who made an extended voyage around the world (1683-1691); the English sea-captain Woodes Rogers, who headed a world-circling privateering expedition against the Spanish (1708-1711); the English navigator George Anson, who in 1740-1744 commanded an expedition similar to that of Rogers; the French navigator-explorer Louis Antoine de Bougainville, who in 1766-1769 headed a French voyage of exploration which resulted in the circumnavigation of the globe; and the English explorer James Cook, who headed an expedition to the South Pacific and antarctic regions in 1772-1775. All of the collective works mentioned above, as well as the accounts of the around-the-world voyages, are in the Dutch language.

The majority of the books dealing with geography and travel are made up of descriptions of particular areas of the world. Included among those dealing with the western hemisphere are accounts of the West Indies (Amsterdam, 1624), Brazil (Amsterdam, 1682), Canada (2 vols., 's Gravenhage, 1739), Surinam (2 vols., Harlingen, 1770), and the United States (4 vols., Amsterdam, 1793-1796). Several of the descriptions of the western hemisphere were written by Catholic missionaries who labored in that area of the world. These include narratives by the English Dominican missionary Thomas Gage, who labored from 1625 to 1637 in the West Indies and Central America; the Flemish Franciscan missionary Louis Hennepin, who ca. 1680 was actively attached to La Salle's exploratory expedition in the Mississippi Valley; the French Dominican missionary Jean Baptiste Labat, who was active in the West Indies from 1693 to 1706; and the French Jesuit missionary Joseph-Francois Lafitau, who spent several years among the Iroquois in Canada in the early eighteenth century. There are two notable descriptions on South America in the Tank Collection which deserve mention. The one is a two volume account (Goes, 1771-1772) by Antonio de Ulloa, a distinguished Spanish naval officer and scholar. The other, in six volumes, was written by Alexander von Humboldt and Aime Bonpland. Von Humboldt, a German, and Bonpland, a Frenchman, were noted naturalists who in 1799-1804 made an extensive journey together throughout the Caribbean and South America, including a four month trip up the Orinoco river. In 1807 an account of their journey was published in French. The record found in the Tank Collection is a Dutch translation published at Haarlem in 1808-1818.

Descriptions of Asia include several on China which were published in the seventeenth century. Perhaps the most important of these is the one written by Louis le Comte, a French Jesuit who, along with several

others, was sent by Louis XIV in 1685 to found a mission at Peking, and who later figured prominently in the so-called "rites controversy." Here again it is interesting to note how quickly foreign works were translated into Dutch. The Tank Collection copy of Le Comte's description of China is a Dutch translation published at 's Gravenhage in 1698, just one year after it first appeared in French. There also are a few items on Japan, including one by Arnoldus Montanus (Amsterdam, 1669).

As might be expected from the Dutch interest in the East Indies, there are several works of travel pertaining to that part of the world, the majority of which were published in the seventeenth century. Perhaps the most significant is a description by Jan Huygen van Linschoten of a voyage he made from 1583 to 1589 to the East Indies in the company of a Portuguese fleet. Van Linschoten's account later proved to be of great value to the Dutch when they sent their own ships to the East and began encroaching on the Portuguese monopoly of the spice trade. The Tank Collection copy is a late edition published at Amsterdam in 1644. Another study bearing on the East Indies but also on Southeast Asia as a whole is a three volume work by Francois Valentijn (Dordrecht and Amsterdam, 1724-1726). Also present are several works on Australia, including a four volume Dutch translation (Haarlem, 1815) of an account of Matthew Flinder's scientific expedition made in 1801-1803 to Australia and the surrounding region.

Worthy of mention among the books dealing with India and the Levant are those by the Italian travelers Ludovico di Varthema and Pietro della Valle as well as the French travelers Jean Dumont and Sir John Chardin. Chardin, a Huguenot who moved to England because of his Protestant convictions, was knighted by Charles II in 1681. Other items of interest on that part of Asia are descriptions of the Malabar and Coromandel coasts (Amsterdam, 1672), Syria and Palestine (Amsterdam, 1677), and Ceylon (Utrecht, 1692). The work on Ceylon is a Dutch translation of a book written by Robert Knox, an Englishman who was a prisoner among the Ceylonese for almost twenty years. He escaped in 1679 and wrote an account, first published in 1681, of his experiences and impressions of the island.

The majority of the descriptions of Africa were published in the eighteenth century, the most significant being the account written by the French ornithologist Francois Le Vaillant (2 vols., Leiden and Amsterdam, 1791). Undoubtedly the most interesting of the earlier works on Africa is a Dutch translation of Leo Africanus' *Description of Africa*. Leo Africanus (ca. 1494-1552) was a Moor who travelled extensively in the north and west of Africa in the early part of the sixteenth century and wrote an account of his journeys, probably first in Arabic and then in

Italian. The copy found in the Tank Collection is a Dutch edition published at Rotterdam in 1665.

Descriptions of Europe written during the seventeenth and eighteenth centuries are well represented. Among the travel narratives are those concerning a journey through the Netherlands, Germany, and Southeastern Europe (Amsterdam, 1682) a tour made through France, Italy, and Germany ('s Gravenhage, 1700); several journeys made through Russia in the time of Peter the Great: and an account of Baron von Pöllnitz's—he for a time served in the household of the rulers of Prussia — travels through Europe (3 vols., Amsterdam, 1735). Also present are an account, in French, of James Boswell's visit to Corsica (The Hague, 1769), and the memoirs, also in French, of Baron de Tott's lengthy sojourn as a soldier and a diplomat among the Crimean Tatars and the Ottoman Turks (2 vols., Amsterdam, 1785). There are several guides to various European countries, viz., a guide to Spain and Portugal ('s Gravenhage, 1705). Last, but not least among the travel works dealing with Europe, are the descriptions of particular European cities, including Amsterdam, The Hague, Leiden, Aix-la-Chapelle, Paris, Rome, and Naples, and two early eighteenth century descriptions of Versailles.

LITERATURE

There are approximately two hundred twenty-five works in the Tank Collection which may be classified as literature. Dutch and Latin literature account for over half of these, with Greek, French, English, and German writings making up the remainder. The Dutch portion is represented by about seventy works and forty-five different authors, most of whom are lesser known literary figures. Exceptions to this are William Bilderdijk, Gerbrand Bredero, Jakob Cats, and Constantijn Huygens. Conspicuous by their absence are works by Joost van den Vondel, one of the greatest of all Dutch writers. Only a small number of the Dutch literary productions found here are first editions.

Latin literature is represented by about sixty different works, almost all of which are in the Latin language. These include writings by many of the great Latin classicists, e.a., Julius Caesar, Cicero, Horace, Juvenal, Livy, Ovid, Pliny the Elder, Tacitus, Terence, and Virgil. Although most of them were published in the seventeenth century, there are three which bear sixteenth century publishing dates: a two volume collection of the works of Seneca (no pub. p., 1594-1595) and two copies of Suetonius' *Lives of the Caesars*, both published at Antwerp, the one in 1548 and the other in 1574. There are also a few commentaries on Latin literature, the foremost of which is the *Opera omnia* of Justus Lipsius, noted Brabantine humanist and Latinist of the sixteenth century, in four volumes (Wesel, 1675).

There are about fifteen works in the collection which may be classified as Greek literature, and most of them were published in the seventeenth century. The majority are in the Latin language, with a few in Dutch. Although the number of Greek literary works found in the Tank Collection is not large, important writers are represented, viz., Aesop, Aristophanes, Herodotus, Hesiod, Homer, Lucian, Plutarch, and Xenophon. Also present is a fourteen volume set of the monumental *Bibliotheca Graeca* (Hamburg, 1716-1740) by the German classical scholar and bibliographer Johann Albert Faber.

French literature accounts for about forty works, almost all of which are in the French language. Among those that may be cited are Beaumarchais' *Le mariage de Figaro* (no pub. p., 1785), Fenelon's *Telemaque* (The Hague, 1711), Prévost's *Histoire de monsieur Cleveland* (7 vols., Amsterdam and Leipzig, 1734-1744), and Voltaire's *Oedipe* (Paris, 1719). Also present are collective sets by Belloy, Campistron, Fontenelle, La Fontaine, and Regnard.

The Reverend Van der Meulen's library was not outstanding for its books on English literature. Of the approximately twenty works, only a few are by the better known writers. These include a French translation of Oliver Goldsmith's *The Citizen of the World* (3 vols., Amsterdam, 1763) and six volumes, also in French, of Addison and Steele's *Spectator* (Amsterdam, 1722-1731). The only additional English literary figure of note is the eighteenth century poet Edward Young, who is represented by three items, all of them in Dutch translation.

German literature also is represented by about twenty works. However, in contrast to what was just noted about English literature, the German belles-lettres embrace the efforts of many famous authors. Included among them are Claudius, Frederick the Great, Herder, Jung (Stilling), Klopstock, and Kotzebue. Almost all of the German works are in Dutch and French translations.

LANGUAGE

The language portion of the collection consists of about seventy dictionaries and grammars. Although the majority of these were published in the seventeenth and eighteenth centuries, there are a few grammars which bear nineteenth century publication dates. First editions are rather limited in number. The languages included here are classical Greek and Latin, Dutch, English, French, Italian, Hebrew, Arabic, and Syriac. The Latin language, with six dictionaries and fourteen grammars, is best represented, followed by Dutch, with four dictionaries and ten grammars.

Among the more significant works, the following may be noted: a Greek-Latin dictionary of folio size (Basel, 1620), a Latin dictionary (Leipzig, 1696), a Latin grammar (Leiden, 1630), a two-volume Dutch-

French dictionary (Leiden and Utrecht, 1758-1761), a two-volume English-Dutch dictionary (Amsterdam, 1749), an Italian-French and French-Italian dictionary (Lyons, 1698), a Hebrew grammar (Utrecht, 1682), three eighteenth century Arabic grammars, and a Syriac grammar (Utrecht, 1658). The compilers of the dictionaries and grammars include a number of distinguished men. Significant in this respect are the German Lutheran theologians Basil Faber and Salomon Glass, the Spanish classical scholar Francisco Sanchez, the Dutch classical scholar Gerard Jan Vos, the English Quaker historian William Sewel, the English author and radical politician William Cobbet, and the Dutch Orientalists Thomas Erpenius and Albert Schultens. Several of these men achieved international fame in their respective fields.

MATHEMATICS AND SCIENCE

The works on mathematics and natural science total about one hundred sixty. These are evenly distributed between the two fields, with the natural science holdings consisting of books on medicine, astronomy, physics, and natural history. The great majority of the publications found here appeared in the eighteenth century. Likewise, the great majority of them are written in the Dutch language, many of which, of course, are translations originally written in other languages. After Dutch, Latin is the most common medium of expression, followed by French, German and English.

The section on mathematics includes treatises, many of which are multi-volume in character, on arithmetic, algebra, geometry, trigonometry, and calculus. A number of outstanding mathematicians are represented here, including Sir Isaac Newton, Gottfried Wilhelm Leibnitz, Jean Bernouli, Jacques Ozanam, Leonhard Euler, and William Oughtred. Among the more interesting and significant works, one may note Ozanam's *Recreations mathematiques et physiques* (4 vols., Paris, 1741), a Latin edition of Euclid's *Elements* (Frankfort, 1654), a Dutch translation of Jean Etienne Montucla's *History of Mathematics* (2 vols., Amsterdam, 1782-1787), Bernouli's *Opera omnia* (4 vols., Lausanne and Geneva, 1742), Oughtred's *Trigonometria* (London, 1657), and a Dutch dictionary of mathematics (Leiden, 1740). Also present are several publications of various mathematical societies.

The works on medicine total about twenty-five and embody a variety of subject matter. In addition to those concerned with medicine in general, there are treatises dealing with such specialized subjects as obstetrics, small pox, tumors, diseases of the eye, and public hygiene. Perhaps the most significant medical work is a collection of twenty-nine large anatomical engravings, with text, by Bartolmeo Eustachi. A very careful student of anatomy, these engravings of Eustachi are, according to

some authorities, more accurate in detail than are those of his noted contemporary, Andreas Vesalius. However, although completed in 1552, Eustachi's work remained buried in the papal library for over a century and a half before they were published in 1714. The set of engravings found in the Tank Collection is a later edition published at Amsterdam in 1782. There is also a late edition of the *Anatomia* (Utrecht, 1734) by the Leiden professor, Govert Bidloo. This work, which is of large folio size, contains one hundred five full-page drawings and extensive notes. Other items of interest are a Dutch translation of William Buchan's very popular *Domestic Medicine; or the Family Physician* (Utrecht, 1775), two eighteenth century medical dictionaries, and a treatise on medicine and surgery (Amsterdam, 1652) written by the noted Dutch medical doctor Jan van Beverwijck. Van Beverwijck studied at Leiden, Paris, Montpellier, and Padua before beginning his medical practice. His fame is attested to by the fact that the above mentioned work, first published in 1651, went through five Dutch and two German editions by 1663.

The study of astronomy accounts for about fifteen works. Only two of these can be classified as being of any consequence, namely, a Dutch translation of Johann Bode's *Anleitung zur kenntniss des gestirnten himmels* (2 vols., Haarlem, 1779) and a copy of Willem Blaeu's *Tweevoudigh onderwijs van de hemelsche en aerdsche globen* (Amsterdam, 1666). Bode's *Anleitung* was an extremely popular introduction to the study of astronomy and went through a number of editions following its first publication in 1768. The author was a noted German astronomer who served as director of the Berlin observatory from 1786 to 1825. Blaeu, a Dutch cartographer, studied for two years under the renowned Danish astronomer Tycho Brahe. In the early part of the seventeenth century he founded in Amsterdam his own printing and engraving establishment, which soon acquired international fame for its excellent maps. From 1633 until his death in 1638 he was official map maker for the Dutch republic.

The remainder of the scientific books are concerned with physics and natural history. Several outstanding scientists from throughout western Europe are represented in this portion of the Reverend Van der Meulen's library, including the Swiss geologist and physicist Jean André De Luc, the Swedish botanist Carl von Linné (Linnaeus), the Dutch physicist Pieter van Musschenbroek, and the French naturalist Georges Louis Le Clerc, Comte de Buffon. Among the more significant works there is a Dutch translation of Linnaeus' *System of Nature* (37 vols., Amsterdam, 1761-1785), a Dutch translation of Valmont de Bomare's *Dictionnaire raisonné . . . d'histoire naturelle* (3 vols., Dordrecht, 1767-1770), two eighteenth century treatises on electricity, and a number of

publications of various scientific societies. The latter includes twenty-five bound volumes of publications put out by the Hollandsche Maatschappij de Wetenschappen (1755-1778). Also of special interest are George Everhard Rumpf's *D'amboinsche variteitkamer* (Amsterdam, 1741), and a Dutch translation of John Theophile Desaguliers' *Course of Experimental Philosophy* (3 vols., Amsterdam, 1751). Rumpf was a servant of the Dutch East India Company on the island of Amboina from 1652 to 1702, where he devoted much of his time to the study of the flora and fauna of the island. *D'amboinsche variteitkamer* is a study of its natural history, especially the invertebrates, and contains sixty folio size plates. Desaguliers was an early eighteenth century English physicist and inventor, but of French birth. His *Course of Experimental Philosophy* is remarkable for its illustrations, which total over one hundred of double-page size. Finally, it may be noted that there are found among the scientific works several treatises which, by using evidence from nature, seek to give teleological proof for the existence of God. These include Dutch translations of William Derham's *Physico-Theology* (Amsterdam, 1742) and John Ray's *The Wisdom of God Manifested in the Works of the Creation* (Amsterdam, 1732). There is also a Dutch edition of Thomas Burnet's *Sacred Theory of the Earth* (Amsterdam, 1696) as well as a Latin edition (Amsterdam, 1699) of the same.

MISCELLANEOUS WORKS

The Tank Collection embodies several additional subjects, besides those already discussed, ranging from economics and engineering to chess playing and magic. Because some of the remaining subjects are not too important and others are represented by only a few books, the writer considered it expedient to group them together under "Miscellaneous Works." Perhaps the most significant of these is a pirated edition of Diderot's famous *Grand encyclopédie*, which was published by Fortuné Barthelemy de Felice (58 vols., including 6 volumes of supplement and 10 volumes of plates, Yverdon, 1770-1780). There is also an illustrated Dutch encyclopedia, the *Algemeene oeffenschoole van konsten en wetenschappen* (30 vols., Amsterdam, 1763-1782). The subject of education accounts for a dozen of the miscellaneous works, and it is an indication of the Reverend Van der Meulen's interest in the upbringing of his daughter that half of these are specifically concerned with the education of young women. Works of at least two prominent educators of the Reverend Van der Meulen's time are found here, namely, those of the Swiss educator Johann Heinrich Pestalozzi and the French writer and educator Madame de Genlis. There are three early eighteenth century treatises on navigation and seamanship, as well as ten books on warfare and military organization. Two of the latter, published ca. 1700, are

commentaries on the celebrated French military engineer, the Marquis de Vauban. Farming and agriculture are represented by four eighteenth century works, including a Dutch translation of Jethro Tull's famous *Horse-hoing Husbandry* (Amsterdam, 1762). Among the limited assortment of periodicals found in the collection, there is a complete set, in six bound volumes, of *De Hollandsche spectator* covering the period 1731 to 1735. Other items of interest are an extensive study, with numerous illustrations in color, of the natives of the South Pacific, the far north regions, South America, and Africa (6 vols., Amsterdam, 1802-1807); four eighteenth century studies on freemasonry; a guide to chess playing by Francois A. D. Philidor, one of the greatest chess players of the eighteenth century; a polyglot (Italian and French) work on musical instruments, with one hundred forty plates (Rome, 1776); and a first edition (Rotterdam, 1678) of Samuel Dirksz van Hoogstraeten's introduction to painting. Van Hoogstraeten was a student of Rembrandt.

CONCLUSION

A careful examination of the Tank Collection in its entirety should prove gratifying to bibliophiles and to anyone interested in the Dutch book trade during the early modern period. Such an examination should also be worthwhile in that it would reveal what kind of a library could be found in the home of a Dutch Reformed clergyman after the time of the Enlightenment. In addition, certain portions of the collection should prove useful to scholars interested in specialized fields of knowledge. The scholar whose special concern is church history will find here a wealth of information which is not otherwise easily available. Without a doubt the theological works constitute the most valuable portion of the library, and include what is perhaps the best single collection of books in the United States on Protestant thought in the Netherlands during the seventeenth and eighteenth centuries. Second in importance to the theological portion are those works dealing with Dutch history during the first three centuries of the modern period. Anyone engaged in research on the history of the Dutch Republic may profitably acquaint himself with what the collection has to offer in that respect. Scholars interested in either the history of science or in European and world travel during the early modern period should also find it useful. Nor must the value of the biographical works be discounted, since so many of the authors were contemporaries, or nearly so, of the subjects about whom they wrote.

In conclusion, it must be reiterated that the writer of this article has attempted to give a representative rather than an exhaustive description of the Tank Collection. The manuscript division of the Wisconsin Historical Library at Madison possesses a typewritten shelf-list of the collection, a microfilm copy of which may be obtained at a small cost. In 1953 the

collection, with the exception of the atlases, was transferred to the Memorial Library at the University of Wisconsin. Other than those items which are kept in the Rare Book Room, the collection is shelved as a unit and is accessible to anyone having a stack permit.³

*In writing this article the author is grateful for helpful suggestions from Professors George Mosse of the University of Wisconsin and Stanley Murray of North Dakota State University and for various kindnesses extended him by the librarians at the University of Wisconsin and the Wisconsin Historical Library. A special word of thanks is due Professor Chester P. Higby of the University of Wisconsin without whose inspiration and encouragement this article never would have been written.

¹Mrs. Tank died at her home in Fort Howard, Wisconsin in 1891, at the age of eighty-eight. In her will she bequeathed to the Wisconsin Historical Society her collection of sixty-five engravings and paintings, a list of which may be found in *Proceedings of the 39th Annual Meeting of the State Historical Society of Wisconsin* (Madison, 1891), 37-41. Most of these works were done by Mrs. Tank herself, and include an oil portrait of her father, the Reverend Van der Meulen.

²Although the number of theological writers found in the Tank Collection is large, there are some important omissions. For example, as regards the Dutch Protestant theologians we find no works by Gomarus, Episcopius, Hoornbeek, or Vorstius, and among the Germans none by Boehme, Gichtel, or Schleiermacher.

³Bibliographical note. It would be impractical to cite all of the references which were used in the preparation of this article. It will merely be noted that the principal general reference works, both American and foreign, were extensively used, as were also numerous reference works dealing with such specialized subjects as classical literature, hymnology, Dutch Protestantism, the history of mathematics, etc. The following items also proved useful: *Proceedings of the 39th Annual Meeting of the State Historical Society of Wisconsin* (Madison, 1891), 37-41; *Wisconsin Historical Society Catalogue of the Library*, II, 705-719; *Wisconsin Historical Collections* (Madison, 1907), V, 162-164.

CAMPUS HIGHLIGHTS

During the past quarter the seminary has had the privilege of hearing a number of outstanding speakers. Rabbi Harry Essrig of the Temple Emmanuel in Grand Rapids spoke March 2 on the subject of "The Twofold Path of Judaism." Dr. W. C. van Unnik, Professor of New Testament at the Universiay of Utrecht, the Netherlands, gave three lectures on April 12, 13 and 14. The first two were on the subject, "Jesus as the Gnostics Saw Him," and the third on, "With Unveiled Faces," an exegesis of II Cor. 3:12-18. On April 28, Dr. Elmer G. Homrighausen, dean of Princeton Seminary, preached for us on the subject, "The Heart of the Gospel." The Rev. Harry Boer, missionary to Nigeria, Africa, addressed us on May 4 on the challenge which Africa faces.

The Adelpthic meetings of this quarter have been highlighted by a number of interesting programs. Mr. Ekdal Buys of Grand Rapids spoke on the financing of a new church building program. Mr. William Chapman, founder of the World Home Bible League, spoke

on the founding and operation of this organization. His address concerned itself with Bible distribution and the services that the Bible League offers to the local parish in a Bible canvass. This spring was Western's turn to go to Calvin Seminary. There Professor William Jellema addressed us on, "The Mind We Think With."

The Adelpthic Society has initiated a new program whereby meetings are held every other week instead of weekly. This was done to give more study time and to promote better attendance at the meetings.

The Adelpthia sponsored a potluck supper. The Rev. Henry Kik from the Christian Guidance Bureau of Grand Rapids, spoke on the problems of his work and how the minister can counsel within the parish. The Adelpthia also invited the men to hear Dr. Lars Granberg of Hope College, who spoke on the subject, "Marriage and the Manse."

The Spring Banquet will be held in Phelps Hall of Hope College on the twelfth of May. Examinations will be held May 8-12. Commencement will be on May 17.

INTRODUCING A GREAT NEW
SERIES FROM WESTMINSTER

the old testament LIBRARY

FRESH, AUTHORITATIVE OLD TESTAMENT STUDIES
BY SCHOLARS OF INTERNATIONAL STANDING

GENESIS: A COMMENTARY

By GERHARD VON RAD. The first book in the series is a new approach to the study of Genesis, which explores the literary forms of the old stories and their significance for history and theology.

June 12. \$7.50

SPECULATION AND REVELATION IN MODERN PHILOSOPHY

By RICHARD KRONER. A great trilogy is now complete. This final volume analyzes the paralyzing results of the modern split between philosophy and religion.

June 12. \$6.50

OTHER NEW
BOOKS ON
CHRISTIAN
THOUGHT

The INTERPRETATION of SCRIPTURE

By JAMES D. SMART. Here is a unified approach to the Bible, which takes into account both the human and the divine elements in its origin. It will be a boon to the many Christians, ministers included, who are vague about how to treat Scripture as a historical document and as a revelation of divine truth.

May 15. \$6.00



Now at your bookstore • THE WESTMINSTER PRESS, Witherspoon Building, Philadelphia 7, Pa.

BOOK REVIEWS

St. John's Gospel, an Exposition, by Walter Luthi, Richmond: John Knox Press, 1960. Pp. x-348. \$5.00.

Walter Luthi is a Swiss Reformed preacher allied in thought and faith to Karl Barth. The expositions in this volume were preached to the Reformed congregation in the farming village of Vinelz, a parish of Basel, in the early years of World War II. They were first published in 1942 under the title, *Johannes: Das vierte Evangelium ausgelegt für die Gemeinde*. Kurt Schoenenberger has translated the volume into beautiful English.

In his preface to the fourth edition Luthi asks in surprise, "Why is it that these sermons, which were delivered with express reference to the events of that particular time, still apparently retain their appeal today?" There are two or three significant answers, one of which the author himself suggests. "The Word of God is not bound by time or place" (p. viii). The need for comfort and for that Bread who came down from heaven has not ended with the war. The form of the expositions, moreover, is such that the mere change in outward circumstances hardly effects their relevancy. There is far less of illustration and contemporary reference than is common among American topical preachers, and far more of the bringing of eternity to bear upon our time. A few sentences in each exposition need to be changed and the sermons are 1961 rather than 1942.

Every verse in the Gospel is explained in 42 expositions of seven or eight pages each. Each sermon gives one a good insight into the meaning of the passage. The approach is warm, devotional, be-

lieving, and often fresh. To illustrate both style and tendency we quote the opening sentences of the first paragraph of application of the story of the Samaritan woman. "When Jesus wants to free us of our sin He usually says to us, 'Go, call thy husband.' Jesus wants to have besides us those who have offended against us, and those who have sinned with us. He does not want to save us individually; He knows that we live as a community and that a human community is a community of sin. And because he understands our community of sin, He wants to give us a community of salvation . . . we usually have to go through the narrow place where we are first of all told, 'Go, call thy husband,' " (p. 59f). Were this exposition this might be taking too great liberty with the story, but as application it gives the hearer pause. The paragraph which explained the command of Christ is traditional enough. The use made of the old truth makes one take notice.

The book should be valuable for the enrichment of one's personal or family devotions, for deepening and enlarging one's appreciation for the fourth Gospel record, and for pointing out a new bearing in expository preaching which explains the text and moves the heart at the same time.

RAYMOND R. VAN HEUKELOM

Archeology and the New Testament, by J. A. Thompson, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. Pp. 151. \$1.50.

This volume marks the third in a trilogy of Pathway books dedicated to

an examination of archaeological contributions to biblical study. The author of the three books, J. A. Thompson, is a member of the faculty of the Baptist Theological College in Australia. His past experiences as the Director of the Australian Institute of Archaeology and as a Fellow of the American Schools of Oriental Research have qualified him to approach the subject with discernment. Without sacrificing clarity or comprehension, he has condensed the findings of years of research into the limited space provided for him. The earlier chapters are concerned with materials (coins, vases, etc.), tombs, buildings, and roads that date from the Roman occupation of Palestine and aid in an understanding of the sociology and culture of that period. The latter chapters attempt to indicate the ways in which archaeology throws light on some of the critical problems of the New Testament, especially those of the Lucan and Johannine writings. Photographs, maps, and charts add to the excellence of this lucid work. While one may have regrets over the briefness of the reporting, it is refreshing to have available a valuable introduction to archaeological study unencumbered by tedious details.

WILLIAM L. CARLOUGH

Acts of the Apostles, Vol. 20, The Layman's Bible Commentary, by Albert C. Winn, Richmond: John Knox Press, 1960. Pp. 136. \$2.00.

What may one expect from a commentary? First, it should enlighten the text. A commentary that is less lucid than the text itself is of doubtful value.

Secondly, a commentary must bridge the years between the historical situation in which the text was written and the year when the comments are made.

Thirdly, it must face problems and offer variant solutions. Where no solution is forthcoming as yet, it must

admit this with candor rather than force the issue.

This commentary meets all three conditions. It is readable, knowledgeable, and fair. It is one of the most useful expositions of *Acts* to emerge in recent years. This commentary does for the layman what Rackham did for the scholar. Since it does this so simply and beautifully, it will benefit the scholar too.

The author is aware of contributions made to biblical study in recent years. He draws upon this and states his conclusions in language a layman can understand.

Accordingly, if a pastor is looking for material to use in a high school or post high school Bible class, he might investigate using *The Acts of the Apostles* with this commentary as a supplemental text.

JOHN H. PIET

Multipurpose Tools for Bible Study, by Frederick W. Danker, Saint Louis: Concordia Publishing House, 1960. Pp. xviii-289. \$3.75.

The reader who goes through this book carefully must be more than a reader; he must be a student willing to taste the delights of textual scholarship. For this work is the scholarly kind that needles the conscience and stimulates the curiosity of the Bible student. It emphasizes again what a miner the minister can be and should be. Its pages may move us to despair or to more intense study of the Word.

It deals with grammars, lexicons, concordances, Bible dictionaries, the Nestle Text, Kittel, archaeology, the Dead Sea Scrolls, and the use of all these. It evaluates the various versions of the Bible from the earliest to the latest in modern speech. It abounds in illustrative material in regard to word studies, punctuation, and more of the minutiae that delighted Browning's Grammarian, whose funeral the poet celebrates in a

fine poem.

A study of this book reminds us again of all the detail that has gone into the making of our Bible. Most of this escapes the awareness of the average reader who accepts the Word of God as infallible. But the serious Bible student of ministerial or professorial grade must be somewhat of an expert. The more he knows about the intricacies, the better interpreter he will be. As George Carver once said, "Anything will give up its secrets — if you love it well enough."

That is the challenge which comes to the experts who must feed the people on the lively preaching and teaching of the Scriptures. There is so much more to our ministry than rushing off to meetings, wearing ourselves thin, and conniving in the sale of pot holders to advance the Kingdom.

BASTIAN KRUITHOF

The Prophets of Israel, by Curt Kuhl, Richmond: John Knox Press, 1960. Pp. viii-199. \$3.50.

In a compact format Curt Kuhl has herewith presented a highly detailed account of prophetism in Israel. His analysis of the historical background of the prophets takes advantage of both the historical narratives of Scripture and the records left by Israel's neighbors and conquerors. In making decisions on questions of introduction and interpretation he is in general agreement with the position of modern European scholarship.

The book opens with the earliest records of prophecy in the ancient Near East, its actual origins being in the obscurity of prehistory. The terms for the office, "man of God," two words translated "seer," and "prophet," are looked upon not only as overlapping but in many instances interchangeable; in chronological development, however, "prophet" becomes the official designation. The author recognizes the exist-

ance of cult prophecy, suggesting that even a few of the writing prophets (e.g., Habakkuk and Nahum) may be so classified. His conclusion that dreams were the method whereby the prophets customarily received their revelations from God appears rather limited.

The theories as to the distinction between true and false prophets are briefly surveyed, and the biblical test of the accuracy of the prophet's predictions is upheld as the correct view. Kuhl does not go into the way a prophet's veracity can be tested prior to fulfillment.

Kuhl analyzes in chronological order both the literary and non-literary prophets. He casts doubt upon most of the salvation-promise passages, including messianic portions (notable exception: Isaiah 9), in the eighth century prophets. The assumption that these prophets spoke nothing but doom is rather gratuitous.

The book appeared in German in 1956 as *Israels Propheten*. An adequate translation for the English and American editions has been made by Rudolf J. Ehrlich and J. P. Smith.

SYLVIO J. SCORZA

The New Testament Documents: Are They Reliable?, by F. F. Bruce, Fifth revised edition, Grand Rapids: William B. Eerdmans Company, 1960. Pp. 113, \$1.25.

Since the appearance of this work in its first edition, in 1943, its author has become one of the best-known of the contemporary "evangelical" school of writers on the Bible in the English-speaking world. Through a revision, he now attempts to bring us his latest thought on the results of the latest investigations in the various fields that bear upon the historical reliability of the New Testament books. There is, naturally, a special emphasis on the Gospels, the historicity of Jesus, and

The great reformer's early masterpiece

Luther:

LECTURES ON ROMANS

Edited by WILHELM PAUCK. These remarkable lectures were written two years before Luther posted his 95 theses on the church door at Wittenberg. They show that even then he had formulated the religious ideas that would change Christendom profoundly. Volume XV in *The Library of Christian Classics*.

To be published June 12th \$6.50



Complete list of titles now available in the LIBRARY OF CHRISTIAN CLASSICS

- | | |
|---------------------------------------|---------------------------------------|
| I. Early Christian Fathers | XI. Aquinas on Nature and Grace |
| II. Alexandrian Christianity | XII. Western Asceticism |
| III. Christology of the Later Fathers | XIII. Late Medieval Mysticism |
| IV. Cyril of Jerusalem and | XV. Luther: Lectures on Romans |
| Nemesius of Emesa | XVIII. Luther: Letters of |
| V. Early Latin Theology | Spiritual Counsel |
| VI. Augustine: Earlier Writings | XX, XXI. Calvin: Institutes of the |
| VII. Augustine: Confessions | Christian Religion |
| and Enchiridion | XXII. Calvin: Theological Treatises |
| VIII. Augustine: Later Works | XXIII. Calvin: Commentaries |
| IX. Early Medieval Theology | XXIV. Zwingli and Bullinger |
| X. A Scholastic Miscellany: | XXV. Spiritual and Anabaptist Writers |
| Anselm to Ockham | |

Volumes XX, XXI: \$12.50 for set of two • Volume XV: \$6.50 • All others: \$5.00 each

THE WESTMINSTER PRESS, Witherspoon Building, Philadelphia 7

the historical criticism of the miracle narratives.

Mr. Bruce holds that the historical reliability of the New Testament is demonstrated by independent evidence to be of a very high order, and he assembles facts to give an impressive argument, which will be a useful review of a question on which there has been both confusion and misrepresentation. Many laymen who want to know what historical criticism really means will be helped by this work.

No book should be attacked because of what it does not aim to do, but some regrets at the republication of this work without a much more complete revision are nevertheless in order. It is a modernization of a past stage of biblical scholarship rather than a facing of current problems. For instance, Mr. Bruce says nothing about the biblical (Pauline) evidence for the current attitude of scholars toward the historicity

of Acts, nor does he, in fact, help at all in clarifying the difference between an attack on the Christian religion and an attempt to make constructive use of non-traditional insights.

Even more serious is his failure to clarify the question which he notes has been asked about this book — for what are the New Testament documents reliable? Rightly noting that the historicity of the New Testament will always be a matter of importance for faith, he not only fails to discuss the difference between historical and theological reliability, but even seems to assume that by indicating the probability, as he sees it, of historical accuracy, he has thereby strengthened the case for faith. Does this mean that our real authority is reason and scholarship, by which "revelation" is upheld? Does it mean that any sound historical writing is a religious authority?

JOHN W. BEARDSLEE III

The Life and Teaching of Jesus, by Edward W. Bauman, Philadelphia: The Westminster Press, 1960. Pp. 225. \$3.95.

Dr. Bauman has written a textbook based on a thirty-week series of television programs presented in Washington, D. C. Two courses are covered, one on the life of Jesus, and the other on the teaching of Jesus. The section on the life of Jesus follows standard practice in this field, discussing the world into which Jesus came, source material, and the various periods of the ministry. The description of the world of Jesus is very well done. Dr. Bauman uses specific material from the gospels to indicate that this historical situation of which he is speaking was not remote from the minds of the Gospel writers. He deals carefully with the questions of sources, stating the various schools of thought. Naturally in discussing the life of Jesus there are areas of disagreement. He doesn't sidestep these. He presents the case for each view, leaving the student to his own decision.

The second part of the book deals with the teachings of Jesus relative to the kingdom, reconciliation and the new life. The kingdom is carefully related to the Old Testament in order to show the unity of the Word of God. He discusses the matter of the new birth as the entrance into the kingdom, and does so in the context of such words as "regeneration," "redemption," "justification," and "conversion." The many passages of Christ's teaching on the Christian life become the vehicle for teaching men in this age how the Christian life ought to be implemented.

What interested me most in this book was not necessarily the content, which was excellent, but the fact that eighty thousand people of various backgrounds were willing to study this for two semester hours of credit. If this is indicative of what people can do with biblical material, and I think it is, then

we ought to have a hard look at the material we are using in our educational programs.

LAMBERT J. PONSTEIN

The Essential Nature of New Testament Preaching, by Robert H. Mounce, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. Pp. 5-168. \$3.50.

For those who are of the opinion that C. H. Dodd's *"The Apostolic Preaching And Its Development"* is the last word on *kerygma* and *didache*, this book is a must. For those who are interested in a scholarly study of New Testament preaching, this book is highly recommended. The author is deeply appreciative of Dodd's monumental effort, but he is unafraid to differ on the subject and frequently does. This of course makes Dr. Mounce's book doubly valuable. It is not simply a restating of the position held by either Dodd or Bultmann. The book introduces new insights concerning apostolic preaching and succeeds in the aim "... to set forth the mission and message of the New Testament herald in such a way as to establish a new perspective into the life and thought of primitive Christianity" (p. 8).

The author quite logically begins with a study of the role of the "herald" in the ancient world, in both secular and Old Testament history. Chapter Two is a discussion of John the Baptist, the "messianic herald." These are good studies, but only preparatory to the very significant chapter about the preaching of Jesus. "Professor Dodd has drawn a rather definite line of demarcation between *kerygma*, which he calls 'the public proclamation of Christianity to the non-Christian world,' and the *didache*, 'ethical instruction.' Those responding to the *kerygma* are said to have been instructed in the *didache*" (pp. 40-41). Believing that Dodd

creates too great a cleavage between kerygma and didache, Dr. Mounce illustrates that actually they are "... continuous and to some degree overlapping" (p. 41). Along with this, he successfully shows that kerygma can be traced back into the teaching of Jesus, which is something new and significant for our understanding of apostolic preaching. He indicates that kerygma is not a six-headed sermon which was delivered at every apostolic preaching appointment; rather, it is a "... systematic statement of the theology of the primitive church" (p. 64). Each of these assertions is carefully documented and explained in this book.

The final chapter is entitled "The Essential Nature of Preaching." It is both practical and challenging. The author shatters the belief that relevant preaching is preaching couched in the latest idiom with illustrations from modern life. "Only the preaching of the Gospel is preaching that is truly relevant" (p. 156). Because the kerygma is the unique and divinely authorized means for making the saving activity of God relevant, we must preach the kerygma. The great challenge of the preacher, as outlined in this work, is not necessarily that he should speak about God; he must allow God to speak through him.

This book should be a worthwhile addition to the minister's library. It is guaranteed to make one think about the responsibilities of preaching.

JAMES W. MEEUWSEN

Calvin on Scripture and Divine Sovereignty, by John Murray, Grand Rapids: Baker Book House, 1960. Pp. 11-71. \$1.75.

Under the auspices of the Reformed Fellowship, Inc., of Grand Rapids, Michigan, Professor John Murray of Westminster Theological Seminary pre-

sented three addresses in commemoration of the 450th anniversary of John Calvin's birth. This book comprises his three lectures, which are reproduced in slightly revised form in this book.

The first two lectures deal with the subject of Calvin's view of Scripture. The first one is entitled, "Calvin's Doctrine of Scripture," and the second is, "Calvin and the Authority of Scripture." Actually two-thirds of the book is concerned with the subject of Calvin and the Scriptures while the third part is Calvin's view of divine sovereignty.

The first chapter is a careful delineation of Calvin's views on Scripture. Murray summarizes Calvin as saying that "Scripture is impregnable and inviolable" (p. 31). Calvin has made "repeated assertions respecting the inviolable character of Scripture as the oracles of God and as having nothing human mixed with it," even though Calvin recognized that "the writers of Scripture were not always meticulously precise on certain details such as those of number and incident" (pp. 20-30). Murray refutes Doumergue and other interpreters who claim anything less than verbal inspiration and inerrancy for Calvin's view of Scripture.

In the chapter on authority, Murray disputes with Edward A. Dowey, Jr. and Wilhelm Niesel for their interpretations of Calvin on Scripture's authority. The author considers both of the above interpreters of Calvin to be under the influence of dialectical theology and, therefore, do not give the truest interpretation of Calvin. Murray feels that it is incontestable that the internal testimony of the Spirit is not the final cause of authority, but that authority "resides in its authorship and not in that by which divine authorship is confirmed" (p. 51).

Murray's chapter on the sovereignty of God is a fresh and stimulating review of Calvin's thinking on that subject. Murray divides his material under the

headings of "The Sovereignty of God in Decree," and "The Sovereignty of God in His Providence."

Throughout the little book, Murray quotes extensively from Calvin. He works completely from the sources. A few interpreters are brought into the picture when the author wishes to question some of their interpretations. The author gives a balanced and sane presentation of Calvin's views on these two subjects, although he tends to press Calvin into a mold at times to enhance the orthodox, Reformed position closely held by the author.

ELTON J. BRUINS

Japanese Contributions to Christian Theology, by Carl Michalson, Philadelphia: The Westminster Press, 1960. Pp. 9-192. \$3.95.

Carl Michalson, Professor of Systematic Theology at Drew University, has rendered a unique service in publishing this volume. While on leave from his post in the States, he was visiting professor at Union Theological Seminary and Aoyama Gakuin University. Using time not devoted to teaching, he spent hours with Japanese teachers and students, who were bilingual, "translating from the major sources while I took detailed notes" (p. 10).

The result is not a study of original sources by one competent to read Japanese but a very interesting and provocative volume on the more important theological works and the climate of theology in Japan.

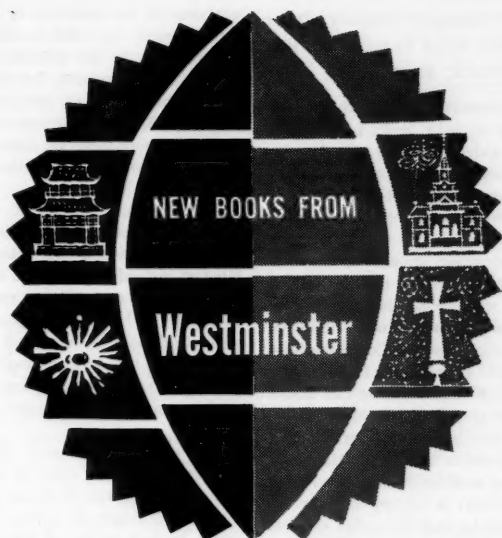
It serves the purpose of the author well. He believes that theology should be a conversation not only with theologians of one's own native land, or even of Western civilization, but also with theologians of the younger churches in Japan and elsewhere, who are the product of another culture and civilization. He seeks to refute a common assumption of theologians in the West

that Japanese theology is merely an imitation of Western theology. It is that but more. "To see the subtle translation of Western Christianity into the medium of Japanese is to witness what might even be creatively parallel to the generally acknowledged creativity that has occurred in Japanese art in its translation from the art of China" (p. 14).

The book has five chapters: (1) The Theology of Biblical Interpretation, (2) The Theology of Church Existence, (3) The Theology of the Pain of God, (4) The Theology of the Time of Love, and (5) The Maturity of Japanese Theology. In each he discusses a number of theologians and reflects to the Westerner the serious grappling of the Japanese with theological problems in the context of the Christian faith and in dialogue with other theologians occupied with the same problems.

Professor Michalson has rendered the Church of Jesus Christ a real service. Often in thinking of people of other races and cultures, we think of them as objects of our missionary activity to whom we must bring the Gospel. To be sure, the Gospel must be brought to Japan and to America as well. But we forget that the original givers may here be the recipients. The volume under review moves us to praise God for his Gospel and for the harvest (also in theological effort) it is yielding. Through it, we can learn from our brethren abroad to approach the never-ending task of the Church of proclaiming and expounding the Word of God with freshness and zeal, believing that the Holy Spirit, as our Lord promised, "will guide you into all the truth" (John 16:13). Reading and pondering this volume will puncture our insularity, our pride, and our condescension, but also realize the truth of Paul's phrase that we are "fellow citizens with the saints."

GERRIT T. VANDER LUGT



World Cultures and World Religions

THE COMING DIALOGUE

By HENDRIK KRAEMER. In our shrinking world, Christianity will be coming into ever closer and wider contact with the religious cultures of the East. Each of these cultures is here described in detail, with emphasis both on mutual understanding and on the need for Christians to grasp firmly the special message of their own religion. \$6.50

LIBRARY OF HISTORY AND DOCTRINE

Infant Baptism in the First Four Centuries

By JOACHIM JEREMIAS. A major contribution to the continuing debate on whether infant baptism is a legitimate Christian sacrament, this book offers in evidence early Christian epitaphs and inscriptions unearthed in recent decades. \$3.50

Theory and Design of Christian Education Curriculum

By D. CAMPBELL WYCKOFF. This is the only up-to-date study of the subject available, based on the findings of the Curriculum Study Committee of the Christian Education division of the National Council of Churches. \$4.50

The Search for Meaning

**A NEW APPROACH IN PSYCHOTHERAPY
AND PASTORAL PSYCHOLOGY**

By A. J. UNGERSMA. "Existential analysis", a new European school of psychotherapy, is founded not on man's baser instincts but on his idealistic strivings. This absorbing book examines its congruity to Christianity, and the possibilities it offers for closer cooperation between therapist and pastoral counselor. \$4.75

WESTMINSTER PRESS

PHILADELPHIA 7



The Westminster Confession for Today, by George S. Hendry, Richmond: John Knox Press, 1960. Pp. 253. Paperback, \$2.00.

That publishers are asking prominent theologians to write books on the confessions is indeed excellent. Dr. Hendry (of Princeton) is neither chained to the pronouncements of the Confession, nor does he contend with them in the spirit of an iconoclast.

However, many readers of *the Reformed Review* would take sharp exception to some of Dr. Hendry's views. For example, after declaring "unbiblical" the statement of the Confession that Christ "hath fully satisfied the justice of his Father" and insisting that man's redemption is required neither by the justice of God nor the powers of evil, but simply refers to "the costliness of the atoning work of Christ . . ." (p. 112) the reader is left without any explanation as to what it is that requires this costliness. Surely such a basic disagreement with the Confession merits a more adequate explanation.

One might also have wished that in the section on God's eternal decrees there would have been a greater appreciation of the decisive role of the Reformation doctrine of election in the conflict with the entrenched synergism of Rome — a heresy which still infiltrates our congregations.

Perhaps the author felt that in writing for laymen it was either unnecessary or undesirable to consider the historical/theological context within which the Confession was written. But is it possible adequately to exegete the Confession without a careful consideration of its context? A weakness common to almost all authors treating the theology of this period also shows itself in this book: an unfamiliarity with Federal Theology. For example, the movement is dated late by at least half a century (p. 86). Cocceius is described as its principal architect, an extremely mis-

leading assertion (p. 87). The basic weakness of the covenant of works is not discussed (pp. 88f.). In a "first introduction" to the Confession, these may be minor matters, but they seem to indicate a lack of familiarity with Federal Theology, without which it would be impossible to make a more penetrating and accurate analysis of the Confession.

It is to his great credit, however, that while producing a book for the average churchman, Dr. Hendry has filled it not with chaff, but with very solid material containing a multiplicity of points well taken. Throughout the book (although perhaps not in such quantity as the layman might wish), there are excellent illustrations reduced to the proportions of similes (e.g., p. 239).

We of the Reformed Church in America would do well to have adequate books on our doctrinal standards, although it might be wished that they might be such works of love that they would at once touch the heart of the standards, and the heart of the reader. And while we wait, would we not do well to translate some of the studies of the Dutch, who have produced just such works?

DONALD J. BRUGGINK

The Voice of Authority, by George W. Marston, Philadelphia: The Presbyterian and Reformed Publishing Co., 1960. Pp. 110. \$2.00.

The question of ultimate authority is a very essential one. In this book the Rev. G. W. Marston asserts that the voice of authority for every man is either God or man. He shows the pitfalls before the man who becomes his own standard and declares that true authority is found in the God revealed in nature and in the Holy Scriptures.

The author shows that when man is the ultimate authority God is rejected,

such paradoxes as the trinity and the two natures of Christ are denied, and the miracles are also rejected. When a man says that he will accept only what he can fully understand, he will inevitably reject the one true God because he is incomprehensible. The infinite God is then replaced in man's mind with a finite god which man can understand. The end result of this position is agnosticism because there is no basis for certainty. If each individual is his own standard in matters of truth, conduct, and religion then one person's opinion is as good as another's.

In the second half of the book the author sets forth the God who is revealed in nature, in Scripture, and in Jesus Christ as the only standard for truth and conduct. He shows how man can, with this premise, accept the miracles of the Scriptures and the paradoxes of Calvinism such as God's sovereignty and man's freedom, man's total inability and man's responsibility, unconditional election and the sincere offer of the gospel, and the limited atonement and the universal offer of the gospel.

This book is brief, not profound, and thoroughly orthodox. Since it deals with such a vital subject and is written in plain language, this volume could well be presented to our congregations for some thoughtful reading.

J. ROBERT STEEGRA

Baker's Dictionary of Theology,
edited by Everett F. Harrison,
Grand Rapids: Baker Book House,
1960. Pp. 566. \$8.95.

The growing interest in biblical studies has been manifested in a number of recent volumes. *The Westminster Dictionary of the Bible* was revised and rewritten by Henry S. Gehman in 1944, Alan Richardson edited *A Theological Word Book of the Bible* in 1950, a selection of essays from Gerhard

Kittel's *Theologisches Worterbuch* has been made available in English during the past decade, and now another theological lexicon has been put at the disposal of the reading public. This latter work, *Baker's Dictionary of Theology*, has certain characteristics which set it off from its predecessors. Its concern is more specifically theological than Gehman's volume, and while its articles are not as extensive as those translated from the *Worterbuch*, they are more numerous and comprehensive than Richardson's. The varied subjects considered, from Abaddon (a satanic angel mentioned in the Book of Revelation) to Zoroastrianism (a dualistic religion developed in Iran), from polytheism to monotheism, from incarnation to second coming, reflect good scholarship and perceptive insight. A valuable feature of many of the articles is the inclusion of a bibliographical listing of relevant writings.

Recognizing the fine qualities of this dictionary and its significant contribution to theological interpretation, the reviewer must confess a certain uneasiness toward the overt and obvious position presented throughout this volume. The editor-in-chief, Everett F. Harrison, is Professor of New Testament at Fuller Theological Seminary, and his associate, Geoffrey W. Bromiley is Professor of Church History at the same school. In addition, the consulting editor, Carl F. H. Henry, is editor of *Christianity Today*. One looks in vain to find, among the 138 contributors (overwhelmingly American) to the book, a single writer from our most well known theological institutions — Yale, Princeton, Harvard, Chicago Federated, or Union. The reason for this is clear; the editors are interested in setting forth the conservative position in theology. While it is idle to disclaim the right to set forth this view, one may question whether a dictionary is the appropriate vehicle for this purpose. With this reservation, the dis-

cretionary use of the volume will reward the diligent student of theology.

WILLIAM L. CARLOUGH

A Theology of Church and Ministry, by Franklin M. Segler, Nashville: Broadman Press, 1960. Pp. v-272. \$3.95.

The image of the church and her ministry is a confused image in the modern American mind — and is often a confused image in the mind of the modern pastor. Frequently it is merely a statistical image. The ideal of the church as a Body of Christ in the world as related to the fallible nature of her ministers and her program on the level of a functioning organization is generally not well understood. Altogether too much of the superficial has crept into the standards, both denominational and otherwise, by which the "success" of the church and her ministry is judged. Having lost sight of the church's task as being the work of Christ in the world, many within the life and service of the church occupy themselves with providing proof, both for their own satisfaction and in order to impress their colleagues, that they are really pressing forward with the building of the Kingdom of God. The tragedy is that this preoccupation with "the cult of success" within the church has secularized the standards by which her ministry is evaluated to such a degree that the church and the clergy have often lost their hold on the redemptive and prophetic nature of their mission.

It is the thrust of this book to clearly delineate the actual relationship between the ideal and the functional aspects of the life and work of the church. Though the treatment corresponds to that of a textbook, the style is sufficiently alive with illustrative ideas and pertinent data to give it color and imagery. One finds himself exclaiming within: "That certainly is true to my experience!"

The author is a man who can speak out of experience both in the pastorate and as a member of the staff of The Southwestern Baptist Seminary in Fort Worth. His analysis of the dilemmas and frustrations facing the modern minister is lucid. His suggestions directed toward their remedy are apostolic and biblical and point the way back to a balanced division of labor in the total framing of an adequate ministry for our time — or any time.

The book gives thorough treatment to such areas of concern as the nature of the call to the ministry; the office of the minister; the personal life of the minister — his health, his home, his study habits, his community concern; and also his work in the realms of preaching, teaching, pastoral care and church administration.

It is not unusual for all of us in Christ's service to require a fresh perspective on ourselves and our work from time to time. This book has proven worthwhile to me in this regard, and I am confident would prove of significant help to every pastor — particularly those who are floundering through the difficult years of a first pastorate.

DONALD P. BUTEYN

What Baptism Means, by John Meister, Pp. 9-124; *The Difference in Being a Christian*, by Stephen Neill, Pp. 11-125; *Where Our Bible Came From*, by J. Carter Swaim, Pp. 9-128; *The Reformation and Protestantism Today*, by Clyde Manschreck, Pp. 7-128; *Present Trends in Christian Thought*, by L. Harold De Wolf, Pp. 9-131; *Poems to Change Lives*, by Stanton Coblenz, Pp. 5-124; New York: Association Press, 1960. Reflection Books series, 50c each.

Association Press has produced a series of small, inexpensive pocket size

booklets on a variety of subjects in the area of Christian literature. These little volumes are intended to present to the layman a concise statement in non-technical terms of the many subjects covered. In this review we are concerned with six books, and they all indicate a scholarly background and able authorship.

What Baptism Means, written by the pastor of the First Presbyterian Church of Fort Wayne, Indiana, is an excellent treatment of the subject. While it is brief, it is to the point and well stated. It has been written with full consideration of varying denominational views of this rite, and yet is a fine treatment of the many aspects of baptism. The importance of this sacrament as an ordinance of the church, to be done in church and involving the whole congregation, is well stated, and the administering of baptism to infants, as well as adults, is ably presented in clear and concise fashion. This volume is highly recommended for wide use.

The Difference in Being a Christian is written by the eminent editor of "World Christian Books" and was originally published in a more expensive format as *The Christian Character*. After an introductory chapter on being a Christian, Neill treats the pattern of Christian conduct as given in Galatians 5:22-23, and concludes with a chapter on what the individual can do about it. He says that "learning to be like Christ is going to demand of us much attention and hard work . . . It means learning not to say 'I must overcome this or that failing,' but to be willing to receive from the Holy Spirit grace to do what we cannot achieve ourselves." The author compresses a wealth of meaning and fruit for reflection in his discussions of the marks of the Christian life. This book, too, is highly recommended for repeated use by the Christian.

Where Our Bible Came From is a concise statement of the origin, content, and canon of the books of the Bible.

While the more thorough scholar will have all this material in a more detailed form in his library, the layman will find here a good statement of the Bible's origins. The author obviously knows his field well, and he does a good job of stating it briefly and simply, yet adequately. His treatment of the Old Testament accepts the usual critical explanations, especially of the Pentateuch. This little volume is adequate to its purpose generally speaking, but should be recommended only to the more discerning reader.

The Reformation and Protestantism Today is a fine statement of the issues raised by the Protestant Reformation and their significance for our own day. This book is not so much a history of the Reformation, but rather a discussion of the basic issues and ideas of Protestantism. Historical content is here, but the relevance of the issues for our own day is set in the foreground. This is a good little book for Protestants in these days.

Present Trends in Christian Thought is a presentation of the several schools of thought in Christendom today. This volume is a very fair treatment of each school, with arguments both for and against each. Liberalism, fundamentalism, existentialism, and neo-orthodoxy are impartially criticized and defended on the basis of the most-used arguments. Final decision in each case is left to the reader. A chapter on old and new agreements and another on unsettled issues completes the book, which is a good one for those interested in the field to read.

Poems to Change Lives is a compilation of poetry from the past and the present on such themes as brotherhood, courage and crises, death and immortality, divine and human love, worship and prayer. The poems are all of a religious theme, and are all good poetry. Not all of them are clearly Christian in thought, and this volume will be appreciated only by those who have the literary taste for

it. Those who are looking for simple verse of devotion and faith will be disappointed.

A review of these six books of this series indicates a high degree of competence and good authorship, but each volume will have to be considered individually by the evangelical reader. The books are scholarly in the measure that brevity will allow, and discerning readers will enjoy them. Others may react differently in some instances.

DANIEL H. FYLSTRA

Language and Religious Language, by Jules Laurence Moreau, Philadelphia: Westminster Press, 1961. Pp. 203. \$4.50

This book is one in a series under the title "Westminster Studies in Christian Communication." As I read the book I was constantly amazed at what was compressed in some 180 pages. This certainly reflects broad learning, and such a thorough grasp of the material, that one is able to compress and yet state central thoughts with clarity.

The author deals with the difficult problem of translating the Christian faith into language which will speak to a given culture at a given time and place. In order to acquaint his readers with the problem, he analyses the message, indicating the Hebrew thought patterns. Following this he reviews the attempt by the church of the early Christian era to communicate this message to the Greek world, an attempt that had to be made, but one that brought into the message some alien concepts. Next, we are shown that which we have learned about language from the logical positivists of our own day. And here we look especially at religious language with its myth, saga, and symbol, modes of communication which cannot be ignored. Through example one is shown anew the difficult task of communicating ideas and concepts from one language to another

without destroying the original message.

In order to show the relevance of all this to the present, Moreau makes an analysis of the attempts at communication by Bultmann, Tillich, and Williams. His criticisms of these systems are indicative of the task which is faced by every Christian.

In a concluding chapter he shows the extent to which we have moved from basic Hebrew concepts. I am quite sure that the serious reader will keep up a running discussion and argument with the writer. But he will also be driven back to study anew the message which must be brought to the present age. He will also ask himself again and again, "Am I communicating the message as it was given?"

LAMBERT J. PONSTEIN

I Believe In The Living God, by Emil Brunner, Philadelphia: The Westminster Press, 1961. Pp. 160. \$3.00.

This is a translation of the German work *Ich glaube an den lebendigen Gott*, published in 1945. It is a series of twelve sermons on the Apostles' Creed. The sermons reflect the period in which they were written. They speak to a world in crisis, a crisis which Brunner describes as the result "of a long slow process of blood poisoning of the world." He adds, "and there is no one who has not contributed his little drop of poison to it."

This world Brunner calls back to the affirmations of the creed. The questions asked by Job recur in these sermons, and Brunner seeks to put them over against the biblical teaching of God as the creator and the Father Almighty. He sees purposes, which are transcendent in God, becoming immanent in the history of mankind, and that purpose moving toward its goal even though it moves by a winding way.

In a sermon on the subject "Suffered Under Pontius Pilate," Brunner discusses

the social obligations of the Christian community. He points out that the force of the law is of course necessary for criminal natures. But then he moves on to an area in which the Christian community must look at itself. Note these sentences. "We Christians have accustomed ourselves to wait until the state forces us to do what should be done. And how often has the Christian community shown the world the shameful spectacle of offering resistance to certain laws of social compensation quite simply because they dug into its own purse. If we are not voluntarily ready to pay for great sacrifices in the presence of the underprivileged, then we shall live to see, perhaps through revolution, a state constitution by which we are not left with much of what we now call our property." Here is an example of how the gospel can and must be related to our times.

In all these sermons Brunner seeks to confront a man with himself. It is useless to know what repentance is unless one repents. Brunner says that a sermon is false and godless unless it leads those who hear, to repentance and to a holy awe of God.

It is always an invigorating experience when theology comes alive in the reality of life. In these sermons theology lives.

LAMBERT J. PONSTEIN

Abraham Kuyper, by Frank Vanden Berg, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. Pp. 7-306. \$4.00.

The purpose of this biography is stated by its author: "to introduce Dr. Abraham Kuyper to the general reader. Its chapters design to give a factual and interpretive account of the days of Kuyper's years" (p. 7). The author succeeds quite well in fulfilling his purpose. It serves to "introduce" Kuyper — the brevity of the book does not allow a great deal more. That the author wrote his book for the "general

reader" and not for the specialist is evident when he gives definitions of terms such as "systematic theology" (p. 22) and when he gives detailed historical background for most new situations. It is factual. The author does not hesitate to point out Kuyper's weaknesses as well as strengths; his failures as well as successes.

The biography traces the three major movements in Dr. Kuyper's life: (1) His spiritual pilgrimage and formative experiences as a child, a student and as a young pastor in country and city churches. It was during this time that he was led providentially to the writings of A'Lasco, that he read the novel, *The Heir of Redclyffe*, and that he was influenced through conversations with Pietronella Baltus of the village of Busd; (2) The period of greatest usefulness and highest achievements as minister of the Amsterdam church, university founder, reformer, politician, author, parliamentarian and finally,

F I L I N G

I
L
I
N
G

Filing is NOW a pleasure, and SO much easier, with the new

Baker's Textual and Topical Filing System

The easiest system in the world to understand and use!

- Order now and save \$4.00.
- During 1961 the price is
- \$19.95, after 1961, \$23.95.

• *Order from*

- **Your Reformed Church Bookstore, or Baker Book House,**
- **Grand Rapids 6, Michigan**

• *Free Booklet Upon Request*

Prime Minister of Holland; and (3) The period of decline, loss of stamina, sickness and death.

Dr. Kuyper is recognized by his biographer as Holland's greatest Calvinist. "He knew that Calvinism is not only a religion but a comprehensive, all-inclusive Weltanschauung (life-and-world-view): the Sacred Scriptures serve not only to find justification by faith and to shed the light of the Word on the path to eternity but also to point out the foundation for all of human life in every sector and in all human relations if that life is to be sound and vigorous" (p. 282).

Kuyper is indeed a servant of God worthy of emulation today. Unlike many "so-called Calvinists," Kuyper believed that the church needed constant reformation, not of the revivalist type of Moody and Sankey (that drew his attention) but rather of a renewed application of the basic principles of historic Calvinism. He did not hesitate to speak up as a churchman against the then current socio-economic and political evils. Though it was painful for him to give up the pastoral and the educational ministry, he nevertheless did so because his Calvinism impelled him to wage war on the level of government and politics.

This reviewer shares the thought expressed by the author that a translation and publication of more of Kuyper's books, brochures, and addresses would be a valuable addition to the existing literature of those areas in which he spoke and wrote.

The author, Mr. Frank Vanden Berg, is a layman and a business man. One is glad that such a book should come from such a person's pen. However, his lack of literary training is obvious in a rather wooden and clumsy style. He, in writing, continually raises questions and then proceeds to answer. He would have made the book a little more enjoyable reading had he made greater use of the results of his research rather

than of this *modus operandi*. There could also be some greater diligence in the proof-reading. However, all criticism aside, this book is welcomed for the general reader and the scholar alike.

GLEN O. PETERMAN

Leaves from a Spiritual Notebook, by Thomas A. Kepler, New York: Abingdon Press, 1960. Pp. ix-304. \$5.50.

Brief quotations from hundreds of religious spokesmen of all the ages, and a few non-religious ones like H. L. Mencken, constitute 85 per cent of this volume. The remaining 15 per cent are from the pen of the compiler, who is professor of New Testament Language and Literature at Oberlin Graduate School of Theology. Devotional series from his pen have appeared in the *Cleveland Plain Dealer*, the *Chicago Tribune*, and other papers. He has authored "numerous anthologies." His writing evidences a catholic taste: he is "grateful to Brightman, Tillich, Barth, John Dewey, Brunner, Eustace Haydon, and many others . . .," including Bultmann.

To me, the most helpful of the book's three sections is the one entitled "Prayers." For 23 years now, I have written out my invocations and general prayers for Sabbath worship, and I think I have been assisted in escaping over-repetition by borrowing freely from the prayers of others. Surprisingly, I find a Catholic like Ignatius of Loyola, a philosopher like Kierkegaard, even a Unitarian like Martineau about as stimulating as those in the theological tradition I stand in!

The older I get, the less value a compilation is to me because my "desultory memory" keeps deteriorating. But this volume's three indices are calculated to meet a special need like mine. There is one on titles, another on authors, and still another on topics.

The book might also be of value in

one's daily devotions. In that connection I close with a testimony from the great Catholic layman, Baron von Hügel: "That daily quarter of an hour, for now forty years or more, I am sure has been one of the greatest sustenances and sources of calm for my life. Of course, such 'reading' is hardly reading in the ordinary sense of the word at all. . . . during such reading we are out simply to feed our poor soul . . ."

M. VERNE OGGE

The Minister in Christian Education, by Peter Person, Grand Rapids: Baker Book House, 1960. Pp. 7-134. \$2.95.

The purpose of this book is to evaluate the task of the minister in Christian education, not only on the local level but also on the denominational and inter-church level. The book is written for the minister and has the air of a classroom text. Since the author is Professor Emeritus of Psychology and Christian Education at North Park College, Chicago, this may be just what the book was in its inception. The average clergyman (Reformed Church) would not find anything very helpful in this book. There are far better technical books with better helps to the minister than this one. I can see, however, that this book might have some value to the minister who has lacked proper seminary training.

In this book the author discusses the teaching ministry of the Church. He speaks of the age level of Christian education. This chapter is far too sketchy to be helpful. He discusses the work of the minister in Sunday School, vacation school, church membership classes, youth program, youth camps, denominations, etc.

The orientation of the minister is obviously not Reformed. He says nothing about week-day Christian education opportunities in the local church as we know it in catechetical training. His

ideas on confirmation are not generally acceptable to those in the more conservative area of our church.

Generally speaking this book is not of such calibre that it should be recommended to our ministers generally.

JEROME DE JONG

Return Unto Me, by Robert F. De Haan, Grand Rapids: Douma Publications, 1959. Pp. 5-71. \$1.00.

This little book on revival consists of nine brief but thought-provoking chapters. In addition to the main body of the book, Appendix A presents a series of questions based on each of these chapters, which form an excellent core for discussion groups. In Appendix B there is presented a series of "Notes on How to Conduct a Personal or Group Bible Study."

This reviewer is happy with the emphasis of the author. It is a Christ-centered book. Dr. De Haan not only stresses the importance of Bible reading and prayer in bringing about a revival but also indicates new methods of Bible reading and means as to how to make prayer a living experience.

The chapter "Living In Prayer" is especially stimulating in the mind of this reviewer. "Our complaints should become our prayers" (p. 27). When taken in the intended meaning, how productive this would be for our prayer life. The author outlines how family prayer should be and can become more meaningful.

The problem that prayer meetings lack interest and vitality in great segments of the Reformed community is frankly admitted and discussed. Cottage prayer meetings or prayer cells are recommended. Also, it is suggested that the prayer meeting group be subdivided for prayer, after a brief Bible study period. Prayer is an indispensable ingredient of revival.

This book presents an emphasis and a need for revival which is desperately

needed in our individual and ecclesiastical life. Though we tend to boast of large numbers on our church rolls, much of American Christianity is anemic and tepid.

Here is a booklet which can be used profitably in the individual's devotional life. It can be a study book for the Christian family. It can be used in discussion and prayer groups.

HENRY A. MOUW

And Jesus Said, by Hoover Rupert, Nashville: Abingdon Press, 1960. Pp. 7-143. \$2.50.

The material which is contained in this volume was first presented as a series of sermons. Revised at a later date, it is now presented particularly with the reader in mind. There continue to be many seed thoughts for sermon use.

In order to examine today's problems in a way that is relevant and acceptable to the various people of the Bible, the author delves into the informal conversations that Jesus had with people. They were common, everyday people who had problems which are similar to our own. He discusses Jesus' answers to the situations which people face in life. The author demonstrates how Christ was concerned with sinners, individuals who were exceedingly human, with many pressures upon them.

The author records what Jesus said: about God, about the facts of life, about life's spiritual possibilities, about comparative values, about authority, about the central fact of Christian faith, about the healing power of faith, about life's decisive choice, about loyalty and truth, about the good news of Easter, about the miracle of resurrection, about the continuing call of the living Lord.

It is Rupert's purpose to show that although the events of the Bible occurred long ago, that the word and

work of Jesus remain redemptive and contemporary.

HENRY A. MOUW

The Hymn and Congregational Singing by James R. Sydnor, Richmond: John Knox Press, 1960, Pp. 5-192. \$4.50.

With so many current books on church music or some aspect of it one would suppose that there is a need for rethinking its aims and goals. Dr. Sydnor prefaces his book with the statement that congregational singing "is respectable but far from the realization of its full possibilities."

In our denominational hymnbook we find historic Christianity as a beautifully recorded treasury of poetry and song and in this form more than any other it is well within the reach of every believer. The priesthood of all believers becomes more real through the singing or reading of hymns in private devotions as well as in public worship. Through hymns everyone can communicate with the creator.

To stir thinking along these lines Dr. Sydnor discusses just what superior congregational singing is, what its value is and who is responsible for it. He gives a detailed approach for the improvement of congregational singing. He urges the study and understanding of hymns in private devotions as a prelude to effective congregational song.

This short book would make an excellent study for a music committee which delegates musical leadership authority, for teachers who select hymns not on the basis of past favoritism but according to the needs of the students, for the accompanist who is the true leader of singing and for the minister whose encouraging remarks can stimulate congregational interest in singing.

The author is a church musician, one of the editors of our denominational hymnbook, and is professor of church

music at the Presbyterian School of Christian Education in Richmond, Virginia.

WILLIAM G. HOLBY

God Our Contemporary, by J. B. Phillips, New York: The Macmillan Co., 1960. Pp. x-137. \$2.50.

Phillips' purpose is to communicate the Gospel to the modern unbeliever. He sees the modern mind as one which for several reasons is prejudiced against the Christian faith. He believes this prejudice is largely due to an ignorance of the true Christian faith, an ignorance which he attempts to dispel. The result is a book which will be most useful to those who wish to witness to the modern intellectual who thinks that science and humanism are the measure of all of life.

Concerned with helping the unbeliever distinguish between the tradition-encrusted church and the basic Christian message, Phillips sees the basic message as this: God has visited our planet. He considers the resurrection of Jesus as the ultimate proof that this visit has occurred, and sets forth the reasonableness of the evidence that the resurrection is an historical fact. The result of faith in this event is an entirely new outlook on life, the very outlook which modern man needs so desperately. Phillips then goes on to answer some of the more common criticisms levelled against the Christian faith. He believes the strongest objection is the existence of evil. His ultimate answer to this problem is that life on the present plane is just the beginning, so that we have such a fragmentary knowledge of the total plan of God that we are in no position to judge the matter. Phillips believes the Church must do two things; disseminate this basic information concerning the Christian faith more effectively and win the admiration of the world by a greater dedication to the

task of relieving the sufferings of the world.

As with every apologete, Phillips tends to tone down some aspects of the faith to make it more palatable. The greatest weakness of his book is that he seems to have little place for the atonement in his presentation of the faith. However this book can be helpful, placed in the hands of the modern intellectual who is willing to consider the faith. It will also be useful to Christians who wish to make a more intelligent approach to the modern unbeliever.

HARRY BUIS

The Growing Minister, Andrew W. Blackwood, New York: Abingdon Press, 1960. Pp. 192. \$3.00.

The Christian Church is greatly indebted to the former professor at Princeton Theological Seminary for so much practical help and guidance for the ministry. Dr. Blackwood combines good scholarship with a high degree of practicality, which comes out of his own rich experience and background. This latest book is no exception.

The book has two divisions. The first deals with the opportunity for growth through the various functions of the minister. In a down-to-earth manner he deals with such things as the ideals of the minister, utilizing a wholesome personality, reading, and prayer, etc. It would do well for the young minister entering the pastorate to read this book once a year. The older minister will also find himself refreshed and forced to reevaluate his ministry in the light of some of the things suggested by Dr. Blackwood.

The second division of the book has to do with obstacles to growth. In dealing with ministerial sins he refers to the seven deadly sins and places them in the specific focus of the minister's life and practice. These are dealt with in a forthright manner and

lead one to make an honest inventory of his activities and work as a minister of the Gospel. He then turns to the psychological area and deals with such things as anxiety, immaturity, tension, and personal inadequacies. Not only are these lifted up as warning signs, but practical solutions that come out of the experiences of many ministers are offered to help the reader. He then covers the practical aspect of inadequate planning and insufficient trust. On the one hand there is the rehearsal of those exhortations which have been given in seminary regarding the planning of one's program. On the other hand there is the call to a deeper trust in God by the pastor as he practices the faith he preaches.

This is a warm friendly book intended to encourage and inspire the minister. Those who have been blessed by other writings of Dr. Blackwood will find the same devoted spirit at work upon these pages. It will be read with profit by the young minister and also the older pastor.

JOHN R. STAAT

Stumbling Block, by Douglas Jackson, New York: Abingdon Press, 1960. Pp. 128. \$.75.

The subtitle of this book is, "A Study of Alcohol and Christian Responsibility," which adequately describes the intention of the author and content of the book. It has an introduction by the Methodist Bishop Arthur J. Moore, who commends it to the church for consideration and study.

A great deal has been written about the problem of alcohol in our American culture. Unfortunately, some of this material has been rather badly biased in presentation and debatable in the exegesis of Scripture. This is one of the better books written to help the church understand and study the problem of alcohol. It contains some basic informa-

tion concerning the alcohol industry and some pertinent historical material that is often overlooked.

The healthy and objective approach of the author is evident in the first chapter where he says, "Good citizens and good Christians of different persuasions can work together and devise strategies for immediate solutions to the grossest forms of misuse of alcohol" (p. 24). The reader will find that the author has been able to maintain his objectivity throughout the entire presentation. This is most clearly illustrated in his handling of biblical materials. He does not fall into the snare of trying to make the Bible teach total abstinence as mandatory upon Christians. He sums up with this statement, "There are no simple biblical rules that will spell out how one's stewardship is to be discharged. Rather, in the Bible one finds a revelation of God and His ways with men. Ethical decisions stem from the revelation of God and His love for man. The struggle to ascertain one's rights is lost in the word: 'Greater love hath no man than this, that he lay down his life for a friend'" (p. 86).

The book has a number of charts and tables as well as illustrative diagrams. One such table gives the list of churches that urge total abstinence in regard to the use of alcoholic beverages. He refers to the General Synod of the Reformed Church in America taking a stand in 1955 as, "Strongly urge the voluntary adoption of total abstinence by its members" (p. 109).

The book could be used as an information guide or a study book with various church groups. No bibliography is appended but it does have an index of subject matter. There are also copious footnotes which could be used to develop a bibliography. We recommend this book to pastors and leaders in the church.

JOHN R. STAAT

Biblical Authority for Modern Preaching, by Charles W. Smith, Cambridge, Massachusetts: The Westminster Press, 1960. Pp. 1-176. \$3.50.

What is wrong with preaching, and why, and how to go about restoring to it the character and function it must have in order to be termed Christian is the concern of this book, written by a man who writes clearly and persuasively.

The author feels that preaching is essential and never can be outmoded. The method of making known the message is akin to the message itself. The Gospel cannot be arrived at by solitary meditation or by a process of group discussion. It must be proclaimed. To gain a hearing today a sermon must contain reasonable, coherent, and convincing subject matter and be expressed in contemporary language, adequately illuminated, reinforced by the sincerity of the speaker, and based upon the authority of the Bible.

The problem of making preaching relevant for our time can be solved in two ways. First, every preacher must be placed under the authority of some scheme of biblical material as the basis for his ministry of the Word. The author makes a strong case for the use of the lectionary and the church year. Such a practice reminds the minister that his task is to deliver what he has received and not what he has concocted. It protects him from neglecting the heart of the Gospel for interesting topics. It places him under the obligation to discover the meaning of passages that do not immediately appeal to him as congenial to his own interests, thus enabling him to come before his congregation with something of the enthusiasm of a discoverer.

Secondly, the preacher must begin with the needs of men. The real problem of all preaching is to find a point of contact with modern man. He must show people that the human situation

compels them to give attention to the Gospel. Modern industry spends millions to discover what people are thinking about. The vital preacher puts forth some of the same effort so as to know where to begin. It is a tragic fact that modern novelists expose more of the unrealities of life than does the pulpit. The advice of Dr. Smith to a minister is, "In the study start with the given Gospel; in the pulpit begin with man."

The one irritating feature of the book is that the author sometimes speaks of the Bible narratives as myths and legends which, in this reviewer's opinion undermines the very biblical authority for which he pleads.

RUSSELL VANDE BUNTE

Efficient Church Business Management, by John C. Bramer, Philadelphia: The Westminster Press, 1960. Pages 150. \$3.50.

The church must admit that its affairs are not always efficiently managed. Author Bramer hopes that his little book will better relate efficient business management with church affairs. "If the local church is to carry out its mission with efficiency, it must be managed in just as businesslike a manner as any industrial enterprise." He feels that pastors have only a vague conception of business-like efficiency, and that even business men in the church shy away from the very techniques which they find useful in business. His book is an antidote to the idea that the church should live only by faith, with no necessity to be business-like.

However, Bramer realizes that the church is not a profit-motivated organization. There is a decided difference between the church and the commercial world. The church must adjust itself to the goals of a non-profit service organization to which "a deficit is embarrassing, but an unspent surplus is tragic."

In promoting such efficiency, his book discusses everything possible about a church . . . from financial records to the best methods by which to conduct a meeting. He discusses pledges (on which he feels a stable financial program rests), the every-member canvass, how to borrow money, the budget committee, types of budgets, the illogical system for determining ministers' salaries, plant economy, centralized purchasing, and just about everything you need to know to run the temporal affairs of the church. He even shows how careful planning can save money in floor cleaning.

Here is a good book. It is especially helpful for the newly organized church and the inexperienced deacons' board. I only hope its diagrams are not too intricate for the average layman. If so, it only goes to prove the author's point that church management is not the incidental job for anyone to handle.

HARLAND STEELE

Tomorrow's Church, Tomorrow's World, by Ernest Trice Thompson, Richmond: John Knox Press, 1960. Pp. 1-128.

The Centennial Committee of the Presbyterian Church in the United States authorized the writing of two books to celebrate the 1960 Centennial of the denomination. This is the second of the two books, the first being a history of the denomination. The second book, here reviewed, is a consideration of the role of the Presbyterian Church in the world of tomorrow. It is well worth anyone's reading time as it discusses lucidly, plainly and sometimes terrifyingly the nature of tomorrow's world and the place the church of our Lord should occupy in it.

The book is divided into five chapters: I. Tomorrow's World; II. The People Of God; III. The Changing South; IV. Christian Education; V. A World Wide Fellowship.

Each of the chapters is well written and contains an impressive amount of inspiration, information and quotable material. A minister especially, seeking statistics, quotations and other useful material for sermonic illustration will find this a most helpful book. Its greatest value, however, is in its grim reminder that the world of tomorrow will be a deeply disturbed and troubled world with increasingly complex problems; that we are "living on the edge of a volcano which has already begun to erupt . . ." (p. 1). To meet the challenge of tomorrow's world we must have an awakened and consecrated laity, a more effective system of Christian education, a new concern and program for missions, and a church which is growing into a worldwide fellowship in Christ.

It is not necessary to be in full accord with the author. But that this is a thought provoking, well-written book, pertinent to the issues that will confront the world and the church of tomorrow, no one will deny.

JOHN M. HAINS

When Hearts Grow Faint, by J. K. van Baalen, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. Pp. 119. \$2.00.

Having lived almost seventy years upon this earth, the author is very much aware that life is full of problems. He has observed that often church members struggle with these difficulties, but do not gain the victory over them. He contends that the joyful Christian life does not so much depend upon outward circumstances as upon an inner attitude. This book, with the sub-title, "Instructions on How to Live a Life of Joy," is written to the end that the reader's problems may be turned from liabilities to assets as he commits his entire way to the Lord.

The problems common to man are divided into three categories: self-inflicted, man-made, and God-caused.

Preventive measures are suggested for the first kind of troubles. The scriptural reminders about love, forgiveness, humility, patience, self-denial, and faith indicate the path to victory over man-made problems. A knowledge of God and of his ways of love and purpose, blended with prayer and trust, is the way to a life of abiding joy even in the presence of God-caused sorrows.

This book contains over thirty short chapters, each headed with a Scripture text. It is not an outstanding work, but it does contain many fine, practical suggestions on how to live a joyful Christian life.

J. ROBERT STEEGSTRA

This World and the Beyond, by Rudolf Bultmann, New York: Charles Scribner's Sons, 1960. Pp. 9-248. \$3.50.

It would be interesting to have these sermons evaluated by students and ministers who would be unaware of the fact that they are the work of Rudolf Bultmann. On the basis of the reading of these messages, what would our critics report concerning the type of theology they believe to form their foundation? I suspect that if the sermon on Luke 5:1-10, in which Bultmann makes the critical observation that he considers the account of the miraculous catch of fish a "pious fiction" (with a profound message), were to be omitted, many of our reviewers would have a good word to say about the positive treatment of genuine biblical themes which is to be found in these messages.

I do not mean to imply that most of these sermons do not reflect the critical existentialist theology which Bultmann has developed in his many books. On the contrary, they are a veritable embodiment of this theology! But, as is so often the case, and as I believe ought to be the case, the very necessary theological scaffolding which is part of the

construction of a sermon, does not become apparent in the end product. Here Bultmann reveals what "good news" he, as a critical theologian, has for a world in need. Most of these sermons were preached in the days when the German people, living under a totalitarian regime, were engaged in a total war.

There is a central theme running through these messages. Man must give up all his false securities in this world, his illusion of self-sufficiency, his trust in his achievements, in his creations, in his political powers, and in much more, and then, if he will hear the Word of forgiveness, as it has been revealed supremely in Christ and is witnessed to in the Scriptures, and is preached by the Church, he will receive the reality of "the beyond," and find new life in the experience of grace. Thus man shall gain freedom from this lost world, without seeking to escape from the worldly realities. Yes, man shall be freed from himself by his surrender to God.

This, I hold, is a genuinely biblical theme. Nevertheless, the message is onesided; there is more to the gospel of the kingdom than its personalistic and existentialist aspect. There are those in our midst, who develop basically the same theme or a variant thereof with similar onesided emphasis. Their theological framework, when explicitly spelled out in an article or so, often proves to contain more of traditional theological tenets than is the case with Bultmann. However, it seems to me that Bultmann reaches more into the depth of the human dilemma and the struggle for meaning than some contemporary preachers do, who seek to point man the way to inner peace. In that respect at least I would regard him the more biblical preacher.

Speaking about onesidedness, there are only two sermons from the Old Testament in the volume! This is a true reflection of the slight importance

Bultmann attaches to the Old Testament. Of course, it is a question how many among us still really preach the Old Testament, which is something different again from using a text from it as a spring board to the New Testament.

As to form, these messages contain many excellent choices of quotes, poetry selections, etc. From these sermons one can learn about good, disciplined structure and also about concise formulation of thoughts. And yet, in my judgment, they lack sparkle. They probably did appeal to the audiences in Marburg, since it is clear from the text that they were delivered in an academic environment. I have the impression that by and large our European colleagues put more responsible exegetical work into their sermons, but that in so many instances their presentation tends to give the messages the quality of a lecture, while frequently American preaching has greater liveliness of style and directness of expression. For a theology in which "the divine Address" is such a core concept, one would expect a bit more dynamic type of preaching.

I have always felt that Bultmann's style and language lack an existential quality. In the case of some other religious existentialists, as, for instance, Kierkegaard, Buber, and Berdyaev, there is a dynamics of expression which seems to share in the very stuff of the thoughts presented. Not so with Bultmann.

This book will be of great interest to those who have wondered what relevant Christian message one has left for a lost mankind if one were to preach from a demythologized New Testament in Bultmann style. A more biblical theology, one would assume, ought to lead to a more richly relevant message for the modern world. But does it? After I finished this book, my own answer was: unfortunately, not always.

ISAAC ROTTENBERG

Agents of Reconciliation, by Arnold B. Come, Philadelphia: The Westminster Press, 1960. Pp. 1-176. \$3.95.

Here is a book that searches the heart of every clergyman who is burdened with trying to do all the work of the church himself. The author believes that the church's greatest mistake has been its regarding the laity as an object to be cared for rather than a subject that assumes the major responsibility for the life and work of the church. He complains that most laymen are about twelve years old in their spiritual ideas and seem content to let maturity in these matters be left in the hands of professionals (the clergy), and the professionals have resigned themselves to the task of leading their flock of dumb sheep.

Dr. Come's thesis is that the time has come to abandon the distinction between the clergy and the laity. His reasoning is that the church is not an end in itself, but has a mission to serve the world. It is to be an open-ended, out-going, self-sacrificing institution. It has tended to be ingrown and self-protective, and like ancient Israel, it has considered itself elected to privilege rather than to service. The church can fulfill its mission only by letting the laity serve as agents of reconciliation.

The author shows quite convincingly that there was a diversity of gifts and authority in the early church and that all were regarded as equally important. There was no distinction between clergy and laity. So it ought to be today.

Two things must be done if this new reformation is to be accomplished. First, laymen must be trained and used more. Hopeful signs are the increased use of the laity as Sunday School and catechism teachers and unordained persons as ministers of music and directors of religious education. We are beginning to realize that a man who teaches a class of twelve-year-olds and becomes

their teacher and friend, does more as a teaching minister than the pastor ever can. Secondly, the blunt fact of ordination must be reconsidered. In the face of diversified services in the church, why have we chosen to ordain one above the others and make two distinct classes, clergy and laity? The author finds no justification for this and really presents a strong case on the matter. It is evident that the reading of this book will jar complacent churchmen, ordained and unordained.

RUSSELL W. VANDE BUNTE

The Christian as Communicator, by Harry A. DeWire, Philadelphia: The Westminster Press, 1961. Pp. 194. \$4.50.

This work is one of a series of projected studies in the field of Christian communication. These studies are "predicated on the ground that the Christian faith needs to be made relevant to persons in the modern world in terms of the dynamic nature of the faith itself, and the channels that are capable of conveying such a faith." In addition the study seeks to be critical of our tendency to take over techniques from the secular world without ever subjecting them to a critical study as to whether they are appropriate for the Church's use.

The author challenges us to examine our language and to ask ourselves whether we are being understood. He makes an analysis of the various audiences which we confront in the world and in the church. He confronts us with the fact that we change our language when we enter into discussions about Christianity, and even more so, when, as a minister, we enter the pulpit. He undercuts some of our well grooved habits of dealing with people. He insists that we and our communication be one. It is not true that all people are open to the same person, but there are people in the church who are best suited for a particular task. He makes

an analysis of what is involved in speaking with a person, and opens a world of new insights for his readers.

The author seeks to root what he has to say in basic Christian affirmations. This is more than a Christianized discussion text. The church must be the church, must speak to the world, and must understand the world in which it lives and works. It must be willing to learn the language of the world in order to communicate to it.

Here is a book — if we are willing to let it speak to us — which can point both minister and layman to a more effective ministry. To the discriminating reader it suggests a whole program of evangelism.

LAMBERT J. PONSTEIN

The Cross Before Calvary, by Clovis G. Chappell, Nashville: Abingdon Press, 1960. Pp. 62. \$1.50.

The well-known preacher, Dr. Clovis Chappell, contends that the essence of discipleship is in bearing the Cross. To show that this has always been true, even before Calvary, he invites us to look at some "Old Testament figures who reveal the spirit of the Cross."

In five interesting messages this "spirit of the Cross" is seen in the varied experiences of Joseph, in the unlimited loyalty of Shadrach, Meshach, and Abednego, in the self-denial of Moses, in the bitter struggle of Elijah, and finally in Isaiah's Suffering Servant.

The divine strength and blessing that these saints discovered in their sufferings is available to the modern Christian who will follow in their footsteps. Chappell says, "Almost everybody would like to have a rich, radiant experience of Christ if he could have such on his own terms. But that is not possible. To fix any limit is to fail. To be loyal without limit is to win . . . How much are you willing to put into the high adventure of being

a Christian? If you are satisfied to be partially committed then you will miss all that is best in our holy religion" (p. 31-33).

These are inspirational messages that should warm the reader's heart and strengthen his commitment to Christ.

J. ROBERT STEEGSTRA

The Paschal Liturgy and the Apocalypse, by Massey H. Shepherd, Jr., Richmond: John Knox Press, 1960. (Ecumenical Studies in Worship, #6). Pp. 11-99. \$1.50.

Mr. Shepherd regards the Paschal liturgy, that is, the Easter celebration with its preparation, as an early Christian development that provided the framework for the book of *Revelation*.

He raises many questions that will continue to deserve attention from specialists in the New Testament, early church history, and liturgics. Not least of these is one which he candidly admits (p. 79) — the legitimacy of his method. From second-century sources he reconstructs an Easter liturgy which, he concludes, may have been older than the date of *Revelation*. He points out an alternative theory — that *Revelation*

influenced the development of the liturgy.

But his little book has values quite independent of this and other controversial matters. On the side of worship, he calls attention to its Christocentric character. He views the Eucharist and the Lord's Day in Christological and eschatological terms, not as simple modifications of Jewish customs. He denies that the Eucharist "except in the Synoptics" is ever viewed as a "Christian passover" (p. 34) — a controversial point requiring exegetical support which he endeavors to supply. On details he may be wrong, but emphasis on what is new and distinctively Christian is wholesome.

Mr. Shepherd also offers help to the reader of the *Apocalypse*. By relating it to worship, he brings it into that area where, for Christian experience, past, present, and future are in truth one, in the fellowship of the Lamb. The imagery of the *Apocalypse*, instead of presenting a series of puzzles, dull to some and fascinating to others, becomes a vital source of spiritual enrichment and nourishment. Written to uphold a highly technical thesis, the book also points to a valuable and practical understanding of a much misused portion of Scripture.

JOHN W. BEARDSLEE III

WRITERS IN THIS ISSUE

ARTICLES

Elton M. Eenigenburg is Professor of Historical Theology at the seminary. This article was presented as a lecture at the seminary last fall.
G. Aiken Taylor is Editor of *The Presbyterian Journal*, Weaverville, North Carolina. This article was presented as a lecture at the seminary last fall.
Gerald F. De Jong is Assistant Professor of History at North Dakota State University, Fargo, North Dakota.

BOOK REVIEWS

Raymond R. Van Heukelom is minister of First Reformed Church, Orange City, Iowa.
William L. Carlough is a member of the faculty at Muskingum College, New Concord, Ohio.
John H. Piet is Lector in English Bible and Missions at Western Theological Seminary.
Bastian Kruithof is a member of the faculty at Hope College, Holland, Michigan.
Sylvio J. Scorza is a member of the faculty at Northwestern College and Academy, Orange City, Iowa.
John W. Beardslee, III is a member of the faculty at Central College, Pella, Iowa.
Lambert J. Ponstein is a member of the faculty at Hope College, Holland, Michigan.
James W. Meeuwse is the minister of First Reformed Church at Milwaukee, Wisconsin.
Elton J. Bruins is the minister of the Protestant Dutch Reformed Church, Flushing, New York.
Gerrit T. Vander Lugt is Professor of Systematic Theology at New Brunswick Seminary, New Brunswick, New Jersey.
Donald J. Bruggink is minister of Fordham Manor Church at New York City.
J. Robert Steegstra is minister of the Covenant Reformed Church at Muskegon, Michigan.
Donald P. Buteyn is minister of the First Reformed Church at Kalamazoo, Michigan.
Daniel H. Fylstra is minister of the Bethel Reformed Church at Bellflower, California.
Glen O. Peterman is minister of the First Reformed Church at Pella, Iowa.
M. Verne Oggel is minister of the Community Reformed Church at Glen Rock, New Jersey.
Jerome DeJong is minister of the Immanuel Reformed Church at Grand Rapids, Michigan.
Henry A. Mouw is minister of the Sixth Reformed Church at Holland, Michigan.
William G. Holby is director of music at the First Presbyterian Church, Mt. Vernon, Ohio.
Harry Buis is minister of the Reformed Church at Vriesland, Michigan.
John R. Staat is minister of the Second Reformed Church at Grand Haven, Michigan.
Russell Vande Bunte is minister of the Third Reformed Church at Holland, Michigan.
Harland Steele is minister of Trinity Reformed Church at Holland, Michigan.
John M. Hains is minister of the Beverly Reformed Church at Grand Rapids, Michigan.
Isaac Rottenberg is minister of the First Reformed Church at New Shrewsbury, New Jersey.

PUBLICATIONS COMMITTEE

Elton M. Eenigenburg
Lester J. Kuypers
Lambert J. Ponstein

Marvin Hoff
William Van Malsen
Robert De Young
William Unzicker

Henry A. Mouw
Raymond E. Beckering
Henry J. Ten Clay

Subscription Price: \$2.00 per year

Single Copies, 50 cents



